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EVANGELICAL  
DISCOURSES.



DISCOURSES  
EVANGELICAL

EVANGELICAL  
DISCOURSES.

TO WHICH IS ADDED,

A LETTER,

OCCASIONED BY

THE LORD BISHOP OF GLOUCESTER'S

DOCTRINE OF GRACE.

BY JOHN PAYNE.

LONDON PRINTED MDCCLXIII.

EVANGELICAL

DISCOURSES.

TO WHICH IS ADDED,

A L I E T H A

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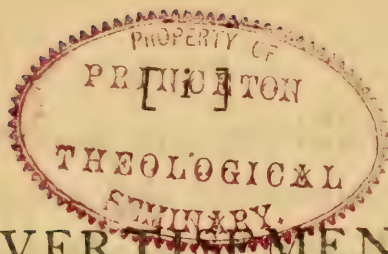
THE LORD BISHOP OF GLOUCESTERS

DOCTRINE OF GRACE.

BY JOHN RAYNE.

LONDON PRINTED BY J. B. ROBINSON.





## ADVERTISEMENT.

**T**HE design of the following pieces, however feebly executed, is, in humble concurrence with The Gospel of JESUS CHRIST, to shew the weakness and vanity of man, and the All-sufficiency of GOD. The reason of their being written in the form of discourses delivered from the pulpit, rather than of essays, it is unnecessary to mention. Divine Truth can be communicated to the mind, only by the immediate operation of The SPIRIT OF TRUTH; and the arguments that are suggested by men for turning the desire and dependence of the soul to Him, may be thrown into various  
a forms,

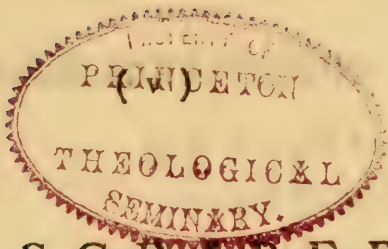
forms, and yet into none that will be equally useful and acceptable to all. If, therefore, the form of these pieces does not disgust many readers; and, in particular, as it is sincerely hoped it will not, does not offend any member of the venerable body of CHRIST's ministers, as an improper imitation of the form of one of their stated offices; it will be sufficient to say, that they were the employment of some hours, that might have been devoured by melancholy, or wasted by idleness, or sacrificed to folly and to sin.

From an attentive observation of the whole, in which the same points of doctrine supported by nearly the same arguments occur more than once, as well as from other marks of inaccuracy,

inaccuracy, it will appear, that these pieces were not originally intended for the press; but when the motives that have influenced their publication took place, the alteration necessary to remove the repetition of particular parts, as well as to change the general form, was found to be more than could be accomplished in the midst of numerous stated engagements. The whole, therefore, with all its imperfections, is intrusted to the candour of the reader.







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# DISCOURSE I.

ON THE PROMISE AND GIFT OF  
THE HOLY GHOST:

From JOHN xiv. 15, 16, 17, 20.





# DISCOURSE I.

JOHN xiv. 15, 16, 17, 20.

“ IF YE LOVE ME, KEEP MY COM-  
“ MANDMENTS: AND I WILL  
“ PRAY THE FATHER, AND HE  
“ SHALL GIVE YOU ANOTHER  
“ COMFORTER, THAT HE MAY  
“ ABIDE WITH YOU FOR EVER;  
“ EVEN THE SPIRIT OF TRUTH.  
“ — AT THAT DAY YE SHALL  
“ KNOW, THAT I AM IN MY FA-  
“ THER, AND YOU IN ME, AND  
“ I IN YOU.”

THE conversation of which these verses are a part, is the most tender and interesting that can be conceived. The hour drew near, in which the SAVIOUR OF THE WORLD was to drink the last draught of his bitter cup of sufferings; and “ *having loved his own,*” as the Evangelist observes in the first verse of the preceding chapter, the few “ *poor and simple ones,*” who were chosen to “ *confound the mighty and the wise,*” and whom He was now about to leave; “ *He loved them*” with unremitted affection “ *to the end.*”

As the fittest preparation for the solemnity of this last conference, the DIVINE COMFORTER introduces it with the institution of his Holy Supper ; the perpetual earthly memorial of all the Benefits which fallen man derives from Redeeming Love ; and having, in his Own Sacred Person, given his disciples an example of that Humility, which is the first remedy to be applied to the disorders of human nature, and necessary to prepare the mind for Divine Illumination ; He proceeds to tell them of the great events that were soon to take place, and to fortify their souls against them.

He knew the thick darkness that overspread their hearts, in common with their degenerate countrymen ; who having lost the Spiritual and Divine sense of the Mosaic Law, and confounded the ancient prophecies of the first and second coming of the Messiah, expected a prince invested with temporal authority, who, by breaking the Roman yoke, should restore the outward liberties and privileges of the Jewish people, and reign over them in peace and splendour for ever. He knew the weakness of their zeal and faith ; that, besides “ *the son of perdition* ” who was to betray Him,

Him,

Him, “ *one would deny Him* ” ; and that “ *all would be offended* ” at his sufferings, and from a sense of their own danger desert Him in the hour of difficulty and death.

He knew also, that, with all this imperfection, which would produce the pain of disappointed ambition, and the dread of personal suffering ; there was a mixture of worthy affections, that demanded consolation and encouragement : a love for his person ; a reverence for his character and precepts ; a dependence upon his protection ; and a desire to be led to the possession of that good which He had promised, however mistaken they were in their apprehensions of the nature of it. For Him, they had deserted their friends, their families, their employments ; with Him, they had endured poverty, disgrace, and persecution ; in obedience to his laws, and in conformity to his temper, they had endeavoured to suppress the sensual and malignant passions of their nature : and was all this labour of love and obedience fruitless ? were all those hopes of reward in the honour and happiness of the new kingdom, utterly vain and visionary ? and must their dear LORD, their guide, their patron, and their friend,

Whom they expected to see seated on the Throne of David, be now separated from them by death, like a common mortal ; and themselves left exposed, without protection or comfort, to the malignant scorn and abuse of their exasperated countrymen ? No wonder, that, under the sense of such complicated evils, “ *their hearts were oppressed with sorrow, and their tongues became speechless.*”

He, who knew their hearts, knew the excess of their sorrow, and the consolations that were proper to remove it : He, who was Himself “ *a man of sorrows and acquainted with griefs, and had attained perfection thro’ suffering*” ; now shewed, how deeply He was “ *touched with a feeling of human infirmities*”. With all the tenderness of pity, with all the freedom of friendship, with all the dignity of wisdom, with all the confidence of power, He searches to the bottom of their distress ; expostulates with their doubts and fears ; brings to recollection the wonders He had wrought in their sight ; exhorts to more animated love, and more faithful obedience ; foretells the sufferings they must undergo for his sake, and foretells them as a reason for their entire dependence upon Him : but encourages



courages them with the hope of future glorious rewards ; and promises to send “ *another Comforter*” in his stead, “ *even the SPIRIT OF TRUTH, who should abide with them for ever,*” sanctify their affections, enlighten their understanding, and explain the reason and efficacy of his approaching Death, and the whole nature of his Mediatorial Kingdom : and closes all, with a solemn and pathetic prayer to the Father, for their final perseverance ; and their restoration to that Union with the Divine Nature, in which alone the life and supreme felicity of man consist.

But notwithstanding these endearing motives to constancy and faith, so corrupt, so ignorant, and weak, is human nature, without the immediate influence of THE SPIRIT OF TRUTH, that it could not endure the trial of which it had been so tenderly forewarned. The consequences of a known connexion with one who was become the object of public rage, were so much dreaded by Peter, that he gave up all his interest in that dear LORD whom he always professed so ardently to love, and “ *denied that he knew Him.*” CHRIST, to rebuke self-confidence, and repress the forwardness of a zeal that was

not born of THE SPIRIT, foretold him of this defection and disgrace. And neither he, nor James, nor John the beloved disciple, tho' chosen for that purpose from the rest as most distinguished for their affectionate attachment, could watch the hour of their Master's agony in the garden ; but during the whole time of that amazing conflict with the Prince of Darkness, the weakness of nature resigned all their faculties to the insensibility of sleep : and when He was betrayed into the hands of power, Peter, and James, and John, and every other disciple, "*forsook him and fled.*"

But when the tumult of their selfish fears had subsided, when their LORD had expired on the cross, and the rage of persecution ceased ; when they had leisure to revolve this great event in their minds, and, by comparing it with what they had been taught, judge of its nature and importance, and derive that comfort from it which they so much needed ; even then, their blind and incredulous hearts led them far from the truth, and they had no expectation that CHRIST would "*rise from the dead.*" Thereport of this fact was treated by them as an idle story framed by the women

men that related it, whose minds were supposed to be distempered thro' excess of sorrow : and when the evidence of their own senses had convinced them of the reality of their Master's conquest over death and the grave, and they had conversed with Him forty days together on the most important concerns of his Kingdom; even in the moment of his ascension, the hope of a temporal administration was predominant in their hearts, and they enquire with eagerness, whether He would not now be pleased to shake off the Roman yoke, "*and restore again the Kingdom to Israel.*"

At length "*the day was fully come,*" when the promise of the HOLY SPIRIT, which had been so often made, was to be fulfilled ; and the accomplishment of it was attended with visible appearances of transcendent glory, and produced astonishing effects. But, surely, none so astonishing, as the Change that was immediately wrought in the minds of the Apostles ! Ignorance and infidelity gave way to Divine Knowledge and immoveable Faith : the sense of personal danger was so totally subdued by Holy Fortitude, that even at Jerusalem, the place where their Master was  
accused,

accused, blasphemed, and condemned to death, and from which they were so lately driven by their fears, they stood forth as “ *Witnesses of the Resurrection of CHRIST,*” the truth of which they were prepared to seal with their blood : the Kingdom of the Messiah was no longer conceived to be founded in temporal dominion, under which they hoped to enjoy the distinctions of riches, honour, and pleasure ; but it was known to be a Spiritual Kingdom, that must begin in the heart of every believer ; a Kingdom of Holiness and Love, of “ *Righteousness and Peace, and Joy in the Holy Ghost :*” and the nature of this Kingdom, its progress from Glory to Glory, and its final establishment in the Spiritual Perfection of all its members, these mean and illiterate fishermen, who had never travelled from their own coasts but in company with their Blessed LORD, were enabled to explain to the multitudes that were then assembled in the city, “ *in every language of every nation under heaven.*”

This was the full and perfect measure of the Dispensation of Grace ; which could not be poured out during CHRIST’s abode upon earth, because his Holy Process, “ *the work*  
“ *that*



*“ that was given Him to do ”* as the only possible means of obtaining its inestimable treasures, was not finished ; and most of its peculiar laws, glories and blessings, depended upon his sufferings and death, his resurrection, ascension, and exaltation to the Right Hand of his Father’s Throne. The business of CHRIST on earth, was to open the nature and design of his Heavenly Mission, and give incontestible evidences of its authority ; to rebuke the Selfishness, Pride, and Malignity of fallen nature, as the chief obstacles to the reception of THE SPIRIT OF TRUTH ; and, in his Own Person, to exhibit a glorious example of the reunion of the Divine Nature with the human ; and, as *“ the Captain of our salvation,”* to make way for the universal conquest of sin, hell, death, and the grave. As, therefore, Moses and the Prophets constantly referred to the Coming of CHRIST ; so CHRIST, when He came, as constantly referred to the Pouring out of THE SPIRIT, as the last and best Dispensation of GOD to the children of men. *“ The salvation,”* says St. Paul, *“ which at the first began to be spoken by the LORD, was ”* afterwards *“ confirmed,”* and fully published, *“ by those that heard Him ; GOD also bearing them wit-*  
*“ nefs,*

*ness, with signs and wonders, and with divers*  
*“ miracles and gifts of the HOLY GHOST.”*

Let the Infidel pause here a moment, and reflect on the tremendous evil to which the pride of imaginary wisdom exposes him. The HOLY SPIRIT proceeding from the FATHER and the SON, on the appointed day began his ministration of Grace and Glory, attested by *“ signs and wonders, and divers*  
*“ miracles and gifts :”* miracles and gifts, that are past the power of any Being but the same SPIRIT, truly to describe ! For, even against the deep rooted prejudices, arising from the expectation of a temporal Messiah ; from the meanness, obscurity, and distress, of JESUS and his followers ; and from the infamy of the Cross on which He had so lately suffered ; nay, in the midst of the city of Jerusalem, and in the sight of Pilate, Herod, the Chief Priests, Elders, Scribes and Pharisees, Peter’s first sermon, after he was filled with THE SPIRIT, produced the conversion of *“ more*  
*“ than three thousand souls.”* This, and the gift of tongues, are facts, which, in eighteen centuries, few have dared to controvert, none have been able to refute. Let the Infidel, I say, consider, with awful seriousness, whether,

ther,

ther, by his obstinate rejection of the Truth and Power of Christianity, when supported by such evidences of the Ministration of GOD'S SPIRIT, he does not incur that dreadful sentence, which was once pronounced against the arrogant, the self-taught, and self-righteous Pharisee—" *All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the HOLY GHOST, it shall not be forgiven unto men: and whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come.*"

But tho' the miraculous gifts conferred on the Apostles and others, may be considered as an earnest of their adoption, and a pledge of future happiness and glory; yet, as they were not only not bestowed alike on all, but, for whatever awful reason, were soon after discontinued, they had also a further pledge of salvation, an INTERNAL WITNESS, which being personal, equal, and constant, was far more certain, far more encouraging; even a Spirit of Faith, Patience, Temperance, Humility, Meekness, Charity,

Charity, powerfully controlling the passions and appetites of corrupt nature, filling them with the Love and Communion of GOD and CHRIST, and producing that “*Peace, which the world could neither give, nor take away.*” “*At that day ye shall KNOW, that I am in my Father, and you in me, and I in you.*” This is “*The COMFORTER, which was to abide with them for ever:*” this is promised alike to them, to us, and all that ever were or ever shall be called to the knowledge and belief of the Gospel of CHRIST: nay, to all the descendants of Adam, in every age, and every nation; who are born of his power of Redemption, “*the Divine incorruptible seed,*” that is to “*bruise the head of the serpent,*” in the same truth and reality, as they are born of his fallen nature. It may not be improper, therefore, to consider, in an abstracted view,

The nature of that Distress, which has made the continual presence and communion of such a COMFORTER necessary;

The nature of the Relief He is sent to administer; and

The Concurrence required on our part, to render that Relief effectual.

The

The explanation of these subjects will include a general inquiry into all that relates to man—his original perfection ; his disgraceful fall, and voluntary alienation from the Life of GOD ; his gracious restitution to pardon and to hope ; his progressive sanctification ; and his recovery of the Life and Light, the Order and Happiness of his first Perfect State.

Tho' I cannot hope to place truths of this exalted class in a light equal to their importance and excellency, yet I would not injure them by a flight and superficial mention : I shall, therefore, attempt the consideration of them in a separate discourse ; and conclude this, with reminding all, who, at the more solemn seasons of devotion, assemble to commemorate the Wonders of REDEEMING LOVE, of the blessings, which, as an essential part of Christian worship, are prepared for their acceptance.

The Mercy of that GOD, “ *in Whom we continually live, and move, and have our being,*” does not only preserve us in this probationary state, and in the free and undisturbed profession of the Christian Faith ; but, by the rites of the Church, renews our privilege



vilege of approaching his Holy Table ; from which, as from an earthly throne, CHRIST, the King, dispenses food, health, liberty, and peace, to all his faithful subjects. There, the promise made to Adam, the dispensations to Noah, Abraham, Moses, “ *the sure word of prophecy,*” and the design and spirit of the ceremonial law, all center : there, CHRIST is given to all, as the Atonement for sin, and as the Principle of a renewed Heavenly Life. From that, as from a fountain of living water, flow the truths, the duties, and the blessings of the Christian Life. There GOD descends—not as upon mount Sinai, “ *with blackness, and darkness, and tempest, and the noise of a trumpet and thunder ;*” but with the gentle and enlivening beams of Divine Light and Love ; with the still and soft whispers of his HOLY SPIRIT, which are best heard in meek and quiet souls. And to “ *that emblem of Mount Sion, the Heavenly Jerusalem, the City of the Living GOD,*” we are all called with kindness, persuasion, and intimacy.

The outward elements of this ordinance are, indeed, plain and simple ; and plain and simple for this reason, that there may be room  
for

for the exercise, the growth, and strength of faith and devout affections. And as, by outward elements, the body is not only sustained, but altered to new habits, and different temperaments; so, by the body and blood of CHRIST, of which we are solicited to partake by faith, the soul acquires a new nature, that becomes assimilated to His; that is obedient to His Will; and is wholly supported, enlightened, and governed by HIS SPIRIT.

“ I,” says He, “ *am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh; which I will give for the life of the world. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him;*” we are become one nature: “ *for, as the Living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.*” In this Holy Supper, which I have instituted as a Memorial of my Love, and my desire to live in Perfect Communion with you, “ *I in you, and you in me;*” I give you my body to eat, and

my blood to drink ;” *my body, which is broken*” on your account, and for your sakes ; “ *my blood, which is shed for the remission of your sins*”—not only to deliver you from the torment, but to cleanse you from the impurity of Sin : “ *This do, in Remembrance of Me !*” This is my last, my dying request : and to endear us the more to each other, to confirm that Holy Union which I desire always to have with you ; I ask your compliance, as well on my account, as yours — “ *This do, in Remembrance of Me !*”

What amazing Condescension, what transcendent Love is this ! How far beyond the power of man to acknowledge or conceive ; and yet, how often ineffectual, to awaken in his dark and selfish soul, a sense of gratitude and duty ! One would think, that the danger of forfeiting so important an interest in CHRIST, to which a life of worldly business and amusement continually exposes us, should make us long for every opportunity of recollecting and pleading it : but some “ *whose hearts are choaked with the cares and pleasures of the world,*” so far from seeking this opportunity, decline it when it is offered ; and contrive pretences to defraud their souls of that suste-

sustenance, without which they cannot live : some, while they are “ *wretched, and miserable, and poor, and blind, and naked,*” fancy themselves “ *increased in mental riches, and to have need of nothing ;*” and some, in the opposite excess, fear they are too blind to receive sight, too naked to be cloathed, too wretched to be made happy.

Let these last recollect, that “ *a broken and a contrite heart*” will never “ *be despised by Him, who searcheth the heart :*” that a deep sense of the evil and demerit of sin, and a full constant desire to be delivered from its power, is the temper of mind most suitable to the nature and design of this Holy Communion : that “ *CHRIST came not to call the righteous, but sinners, to repentance ;*” and, therefore, that those chiefly, “ *who labour and are heavy laden*” with the burthen of sin, are invited to “ *come to Him,*” and receive that “ *Rest*” which He is always ready to bestow. The Penitent Prodigal will be met with open arms ; he will be brought in Triumph to his Father’s House ; and Angels, and “ *the Spirits of the just made perfect,*” will celebrate the Joy of his Return. O may we con-

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tinually

tinually fear the delusions of Satan, and the deceitfulness of our own hearts !

With the deepest humility for the ignorance, impotence, and wretchedness of fallen nature ; with the deepest contrition for all voluntary and chosen deviations from Holiness and Truth ; and with the firmest dependence, not only on the Power, but the Will of CHRIST, “ *to save to the uttermost those that* “ *come unto GOD by Him ;*” let us embrace every opportunity to approach the Table of our LORD, and beg to be continually fed with “ *the Bread that came down from Heaven,* “ *the Food of Everlasting Life !*” Let us beseech our dear REDEEMER, “ by the mystery of his Holy Incarnation ; by his Holy “ Nativity and Circumcision ; by his Baptism, “ Fasting, and Temptation ; by his Agony “ and Bloody Sweat, his Cross and Passion,” and his Unknown Sufferings ; “ by his Death “ and Burial ; by his glorious Resurrection “ and Ascension ; and by the Coming of the “ Holy Ghost,” the COMFORTER which He had promised : let us beseech Him by all these endearing circumstances, which comprehend the Holy Process in which every human soul must be perfected ; to deliver us from  
the



the malice of Satan ; from the influence of this vain, deceitful, and perishing world ; and from our more dangerous enemies, the darkness, impurity, pride, and malignity of our own hearts !

*“ O may the GOD OF PEACE, that brought  
“ from the dead our LORD JESUS, that great  
“ shepherd of the sheep, thro’ the blood of the  
“ everlasting covenant, make us perfect in every  
“ good work to do His Will ; working in us that  
“ which is well pleasing in his sight, thro’ JESUS  
“ CHRIST ; to Whom be glory for ever and  
“ ever ! Amen.*



# DISCOURSE II.

ON THE PROMISE AND GIFT OF  
THE HOLY GHOST:

From JOHN XIV. 15, 16, 17, 20.



# DISCOURSE II.

JOHN XIV. 15, 16, 17, 20.

“ IF YE LOVE ME, KEEP MY COM-  
“ MANDMENTS: AND I WILL  
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“ EVEN THE SPIRIT OF TRUTH.  
“ —AT THAT DAY YE SHALL  
“ KNOW, THAT I AM IN MY FA-  
“ THER, AND YOU IN ME, AND  
“ I IN YOU.”

IN the former discourse on this promise of Divine Consolation, I have endeavoured to give some account, however imperfect, of the establishment of CHRIST's Kingdom upon earth; when, with respect to the great work of his personal ministry in the flesh, bowing his head upon the cross, Himself had said, with his expiring breath, “ *It is finished!*” when thus triumphing over hell, death, and the grave, “ *He ascended up on high; and led captivity captive; and gave gifts unto men, even to the rebellious, that the LORD GOD might dwell among them.*”

The miracles that attended the completion of this promise, I have just mentioned as an external evidence of the truth of The Gospel,



Gospel, that is sufficient, upon their own boasted principles, to repress the self-confidence of infidels, and alarm them with the dreadful consequences of rejecting the Redeeming Power of THE HOLY SPIRIT, without which man cannot be “ *delivered* “ *from the wrath to come.*”

But with a view to apply this promise, and the completion of it, more immediately to ourselves, and shew the personal interest we have in both; I have urged the Change, which the Effusion of the HOLY SPIRIT instantaneously produced in the understanding will and affections of the Apostles, as a miracle not less astonishing than the gift of tongues and the power over life and death: and from thence took occasion to speak of the INTERNAL WITNESS to the Truth and Power of Christian Redemption; that Witness, which is common not only to them, and us, and all believers in CHRIST, but to every son of Adam, in every age, and every nation; that DIVINE COMFORTER, “ *who abiding* “ *with us continually,*” will, while we place our whole dependence upon Him, “ *Lead us into All Truth,* heal our infirmities, alleviate our afflictions, and support

support us under all the darkness, disorder, and wretchedness of fallen nature.

Regarding the Apostles, therefore, with respect to this gracious promise, as the representatives of all descending Christians, nay of human nature itself; I proposed to consider, in an abstracted view,

The nature of that Distress, which has made the continual presence and communion of such a COMFORTER necessary;

The nature of the Relief He is sent to administer; and

The Concurrence required on our part, to render that Relief effectual.

This I shall now attempt to prosecute; tho' not strictly according to the division of the subject which I have just given, yet with such an enforcement of each particular part, as may contribute most to the strength of the whole.

When the humanity of JESUS CHRIST, in which He had finished the Wonderful Process of Redemption, was glorified, the Gift of the HOLY SPIRIT, as the blessed Effect  
of

of all that had been done and suffered, was bestowed upon the children of men ; under whose Continual Ministration, the Heavenly Life, “ *born of that Incorruptible Seed of the “ Eternal Word”* which is implanted in every soul, was to be cherished, strengthened, and perfected ; and men were to acquire a nature transcendently different from that which they inherit from Adam, and, in the language of St. Paul, experience a Total Change “ *from “ an earthly to an Heavenly Image.*”

This Change is represented, not as something that was always new and superiour to human nature, but as the Renovation of a Life that had been lost ; a Recovery of that state of being, in which man was originally placed, and from which he had voluntarily fallen. And, indeed, the conviction, that he is not in his primitive state, and such as his Maker formed him ; has, in every age, led many minds into all the mazes of Philosophy, to seek for some solution of so dark an enigma.

It could not be conceived, that the Blessed GOD should have made a creature with an aversion to the only important ends of which  
it

it must be supposed naturally capable, and particularly with a disaffection to Himself; that so excellent a spirit should be so servilely employed in the pursuits of animal Life; and that possessing powers of a superiour and inferior kind and order, the meaner should have been, by original constitution, framed to command, and the more excellent only to obey and serve. Hence, the bitterest complaints of “the mind’s subjection to the  
“body, as a bond of corruption, a dark  
“coverture, a living death, a sensible carcass, a moving sepulchre!” Hence the various attempts to account for the origin of this evil: “some representing nature as a continual war and force, censure the First Cause for producing such a distortion, as an immortal spirit united to a mortal body: some reckoning every thing evil that has perturbation in it, and subjecting all things to fate and necessity, make the Holy GOD to be the original cause of all the evil in the mind of man: and some,” by far the most distinguished for the consistency of their opinions, and the purity of their morals, “with great reverence for the Divine Majesty, confess, that the sole cause of evil is in man himself; that whatever comes from GOD,  
“is

“ is good ; but evil proceeds from a certain  
 “ ancient nature, an hereditary pravity of an  
 “ almost forgotten original ; and that man  
 “ was formerly in an incorrupt state of being,  
 “ but is now plunged in matter and corpo-  
 “ riety.”

Of the question about the origin of evil, which the most improved philosophy could but darkly and remotely guess at, REVELATION has given the clearest solution ; and to the evil itself, and its universal influence and dominion, established upon the ruins of a Life originally Pure, Perfect, and Divine, has borne the most awful testimony.

*“ Man was created upright, in the Image,  
 “ and after the Likeness of GOD !”* formed for the most intimate intercourse with his DIVINE PARENT ; to receive the large communications of Immense Goodness, Life Light and Love, which, as a birth or nature, were continually rising up within him !

Examine now the intellectual faculties of the human mind, the ground of its arrogant distinction, its glory and its boast : and what find we there, but slow and dull perceptions,  
 roving



roving and uncertain judgments, feeble and mistaken reasonings about matters of the nearest concern? What find we, indeed, but darkness? "*Ye were sometimes darkness,*" says St. Paul to the Ephesians — not merely surrounded with darkness, or in whom some degree of darkness dwelt; but darkness itself! And is darkness the Image of Original and Uncreated Light? Examine the human heart: and there, on the throne which GOD once filled, sits the abominable Idol SELF, as her own original, center, and end! Extending her view no further, than her own hand can reach; and by no other light, than what the vapours that rise from her own clouded brain afford; she gives confused laws to fancy, judgment, reason; which, like willing slaves, traverse the regions of animal and sensual Life, to procure luxurious amusements for her soft and drowsy hours, and more turbulent and rapturous enjoyments for fits of activity and ardour. But in the secret corners of this dark domain, favoured, cherished, yet concealed, lurk impatient Pride, corroding Envy, and envenomed Wrath! Here also dwell, though unwelcome inmates, Disappointment, Disgust, and Spleen; cold Doubt that chills the ardour of Confidence, and cruel Jealousy that  
blasts

blasts the fruits of Love ! Here is the worm of keen Reproach, that never dies ! Here the Visitations of an ejected GOD ; unfrequent, indeed, and sudden ; but in such pomp of terroure, as makes the whole fabrick shrink almost into annihilation ! And at a distance, hovering over this chaos of wild passions and disordered faculties, sits black Despair !

And is this the primitive integrity of man ? Is this the Likeness of Infinite Wisdom, Purity, Benignity, and Love ? Is this the being that is filled with the “ *Breath of GOD’s* “ SPIRIT,” and formed for His Communion and Converse ? Can, not only alienation, but enmity and opposition be the ground of intimate fellowship ? Can light subsist with darkness, can spirit unite with carnality ? And is a life of ignorance and guilt, of perverted faculties and tormenting passions, an Image of the Life of GOD ? Some faint traces, indeed, still remain of man’s great original : some imperfect footsteps may yet be discovered, that shew he was once a glorious Temple, dignified with the Presence of an Indwelling DEITY, and consecrated to his Honour. To use the words of a sublime writer, “ The  
“ stately ruins are visible to every eye, that  
“ bear

“ bear in their front, yet extant, this doleful  
 “ inscription— HERE GOD ONCE DWELT!  
 “ But, behold the desolation! The faded  
 “ glory, the darkness, the disorder, the impu-  
 “ rity, the decayed state in all respects of this  
 “ Temple, too plainly shew, the great Inha-  
 “ bitant is gone!”

How transcendently kind and honourable, was the appointment of man to so exalted an office and use! this moment, not to exist; and the next, to be capable, and full of GOD! How free and voluntary the condescension of the Self-sufficient Good, thus to desire union and familiarity with his creature!

How free and voluntary also was the alienation, the apostasy, and revolt of man! No force compelled, no insufficiency betrayed him: heaven and earth could not supply the strength of a plausible temptation, to withdraw him from what was thus infinitely excellent!

“ *Eat not,*” says the Blessed GOD, “ *of*  
 “ *the tree of the knowledge of good and evil; for in*  
 “ *the day thou eatest thereof, thou wilt surely*  
 “ *die.*” This was not an arbitrary restraint,  
 D imposed

imposed only for the exercise of GOD's authority, and the trial of man's obedience: but a kind and paternal caution, to beware of desiring a perception of the good and evil of the outward world; which, as well as a corruptible and temporary, was an animal and bestial state of things, partaking of the nature of those beings, who by their apostasy first introduced evil into the creation. Out of the horrible chaos of fire and darkness, into which those revolted spirits, by the wrathful workings of nature separated from GOD, had begun to change the once happy region they inhabited, was formed this system of divided elements; a mixture of good and evil unsuitable to the nature of Adam, who was only "*to subdue and*" "*exercise dominion over it,*" till by heavenly fire it should be purified from its corruption, and made a fit habitation for him and his offspring for ever.

"*Eat not of the tree of the knowledge of Good and Evil.*" 'Be content, O Adam! with  
' thy present state of being; and happy in the  
' perpetual communications of my favour,  
' rule over this imperfect and perishing world  
' till my purposes are accomplished, without  
' desiring to partake of its corruption and im-  
' purity.

‘ purity. Thou canst not have its perceptions,  
 ‘ without its nature : and if once the animal  
 ‘ and bestial nature has power in thee, in  
 ‘ that moment the Divine Nature which thou  
 ‘ now possessest, the Life of FATHER, SON,  
 ‘ and SPIRIT, that is now generated in thee,  
 ‘ will depart from thy soul, and separated from  
 ‘ my Light and Love, thou wilt become, like  
 ‘ the fallen angels, an immortal wrathful  
 ‘ spirit, whose essence is the rage of fire, and  
 ‘ the horror of darkness. Eat, therefore,  
 ‘ only of the bread of Heaven, the food of  
 ‘ Paradise ; and touch not the fruit of the tree  
 ‘ of knowledge of good and evil, which will  
 ‘ immediately open in thy soul the animal,  
 ‘ bestial, and wrathful Life of this outward  
 ‘ world ; and to the Heavenly and Divine Life,  
 “ *thou wilt in that day surely die.*” But these  
 counsels of Infinite Love and Wisdom being  
 despised, Adam incurred the dreadful conse-  
 quences of perverted desire ; and such as he  
 became, such are his wretched offspring.

The full power of earthly good and evil  
 now took place in man : he now found him-  
 self the slave of all the elements, in which  
 were storms, tempests, earthquakes, and all  
 manner of strife and contrariety ; subject to



heat and cold ; to fear, sorrow, and disquiet ; to sickness, pain, and death ! The Birth of the SON OF GOD, Who is “ *the Brightness of the Father’s glory, and the express Image of his Person,*” and the proceeding operation and influence of the HOLY SPIRIT, were now departed from his soul ; and being thus broken off and alienated from the Life and Light of GOD, he retired into his dark Self as his center and circumference, desiring, seeking, and enjoying only the gratifications of animal and sensual life.

The elements of this fallen nature are a restless Selfishness, a restless Pride, a restless Envy, and a restless Wrath ; corresponding to the disordered elements of outward nature, and, like them, subsisting in such inseparable union, as to be the reciprocal cause of each other. These are also the elements of the fallen angels, and constitute the hell in which they live : and that man is not now fully sensible of the torment they produce, is, because their operation and effects are suspended and softened by the transient good that is found in temporary nature ; the variety and beauty of material objects that are perpetually engaging his senses, the warmth and activity of the blood  
and

and animal spirits, and the influence of firmamental light and heat.

But are there no instances, even now, of such an operation of these elements as is next to intolerable? Has Pride never swoln so high, that the brain has been turned, and the heart ready to burst? has the tooth of Envy never been so keen, as to devour in the breast which cherishes that monster, all the endowments of nature, and even all the gifts of Grace? Has Wrath never been so violent, as to shake the human frame almost into dissolution? Has the pressure of some great evil never driven men, not only to wish but to seek for death? Have not many, when the blood has languished in their veins, and a cloudy atmosphere hung over their heads, felt an uneasiness, a dejection, a horror of spirit, that could not be removed, till animal vigour returned, and nature wore a more chearful face? And do we not all perpetually desire to be in a state in which we are not, perpetually seek after something which we do not possess?

But the coverture of this outward world must soon be removed; the light of the firmament will be extinguished; the beauty and

variety of material objects will be lost in undistinguished ruin; the course of the blood and spirits will be stopped; the dream of life will be over! And then, what can conceal the reality, or alleviate the torment of that hell, which an immortal spirit, that has obstinately rejected its only possible Redemption, must feel, in the powerful uncontrolled workings of its own Selfishness, Pride, Envy, and Wrath?

I have been thus particular in shewing, by the concurrent opinions of antient philosophy, the declarations of the Oracles of GOD, and the testimony of sad experience, what is the cause, the nature, and depth of the evil that is in man; that we may be the more perfectly convinced of the nature and necessity of that Redemption, which DIVINE LOVE has provided for it.

True as it appears to be, that the foundations of hell are laid in the essences of fallen nature; it is equally true, that there the foundations of Heaven also are deeply and firmly established. In all this blackness and horror of darkness, there is “*a Light that lighteth every soul that cometh into the world:*” In the

the depth of this soil of corruption, there is sown “ *an Incorruptible Seed of the Eternal Word!*” and that BLESSED SPIRIT, whose breath must carry on its life, the COMFORTER, who has a remedy for all this distress, is now among us “ *with healing in his wings.*” He requires only, that “ *those who sleep, should awake and rise from the dead,*” to seek after Him alone, and depend solely upon Him, “ *and He will give them life and peace.*” This is the Relief He is sent to administer ; and this the Concurrence required on our part, to render that relief effectual ; the more particular consideration of which, must be reserved for another discourse.

In the mean time, let not that Selfishness and Pride, which are so great a part of the root of all our misery ; let not amusement or business, the cares or pleasures of this animal and sensual, this unsatisfying and perishing life ; hinder us from searching to the lowest depths of human corruption ; that we may so truly see its deformity, and so sensibly feel its burthen, as to apply most earnestly to CHRIST, for that Beauty of Holiness, and that Immortality of Rest, which He alone can give. ‘ If we used but half the pains to

‘ discover the evil that is hidden in us, as we  
 ‘ do to hide the appearance of it from others ;  
 ‘ we should soon find, that “ *in the midst of*  
 “ *our most orderly life we are in death,*” ‘ and  
 ‘ want a Saviour to make our most apparent  
 ‘ virtues, virtuous. But sooner or later Re-  
 ‘ pentance must have “ *a broken and a contrite*  
 “ *heart :*” we must, with our Blessed LORD,  
 ‘ go over Cedron, and with Him sweat great  
 ‘ drops of sorrow, before He can say for us,  
 ‘ as He said for Himself, “ IT IS FI-  
 “ NISHED !”

We have, however, the consolation to  
 know, that when we sincerely and ardently  
 engage in this great business of Redemption,  
 “ *all things will work together*” for our sup-  
 port, encouragement, and success : for as soon  
 as that becomes the living desire and purpose  
 of the heart, “ *all things are ours ; whether*  
 “ *the world, or life, or death, or things pre-*  
 “ *sent, or things to come—all are ours ; and we*  
 “ *are CHRIST’s ; and CHRIST is GOD’s !*  
 Therefore, “ *let us bow our knees unto the Fa-*  
 “ *ther of our Lord JESUS CHRIST, of Whom*  
 “ *the whole Family in heaven and earth is named ;*  
 “ *that He would grant us, according to the riches*  
 “ *of his glory, to be strengthened with might by*  
 “ HIS



“ HIS SPIRIT *in the Inner Man: that*  
 “ CHRIST *may dwell in our hearts by faith;*  
 “ *that being rooted and grounded in LOVE, we*  
 “ *maybe able to comprehend, with all saints, what*  
 “ *is the breadth and length, and depth and height,*  
 “ *and to know THE LOVE OF CHRIST, which*  
 “ *passeth knowledge, that we may be FILLED*  
 “ WITH ALL THE FULNESS OF GOD !”

“ Now unto HIM *that is able to do exceeding*  
 “ *abundantly above all that we can ask or think,*  
 “ *according to the Power that worketh in us;*  
 “ unto HIM *be glory in the Church by CHRIST*  
 “ JESUS, *throughout all ages world without*  
 “ *end! Amen.*”



# DISCOURSE III.

ON THE PROMISE AND GIFT OF  
THE HOLY GHOST:

From JOHN XIV. 15, 16, 17, 20.



# DISCOURSE III.

JOHN XIV. 15, 16, 17, 20.

“ IF YE LOVE ME, KEEP MY COM-  
“ MANDMENTS: AND I WILL  
“ PRAY THE FATHER, AND HE  
“ SHALL GIVE YOU ANOTHER  
“ COMFORTER, THAT HE MAY  
“ ABIDE WITH YOU FOR EVER ;  
“ EVEN THE SPIRIT OF TRUTH.  
“ — AT THAT DAY YE SHALL  
“ KNOW, THAT I AM IN MY FA-  
“ THER, AND YOU IN ME, AND  
“ I IN YOU.”

THE researches of philosophy, with all the light of tradition, did but imperfectly discover, what the doctrines of REVELATION have fully made known, man's great original, and the greatness of his fall. And further than the discovery of a state of sin and misery, that could not possibly be the Primitive State of man, the labours of the most improved philosophy were not able to go : the repeated inquiries of arrogant reason, have never led the mind to an Effectual  
Redemp-



Redemption from the Power of that Evil, which was notwithstanding acknowledged to be universal, irresistible, and deadly. Hence the various forms of superstitious worship paid to an “*Unknown God*,” that in all ages have overspread the world: the sense of guilt, and the sense of misery as the concomitant of guilt, was too great a torment for the mind to bear, without the hope of some Relief from a Superiour Power; and stocks and stones, beasts and devils, have been adored as the dispensers of riches, honour, pleasure, life, health, and peace; and propitiated with such impure and cruel rites, as, instead of exalting, debase the understanding and the heart of man, and of themselves furnish a melancholy and convincing proof of the extream degeneracy and corruption of his nature.

But “*the Day-spring from on high*” having overcome the long night of “*darkness*,” and dispelled “*the shadows of death*” that covered the whole earth, “THE GREAT MYSTERY OF GODLINESS, *which*,” as St. Paul observes, “*was kept secret since the world began*,” stands fully revealed; and  
by

by “*the Manifestation of GOD in the flesh,*” we not only know the nature of the evil that possesses the human soul, but the possibility and reality of a Redemption from it.

Man, by the loss of the Divine Life, lost the Birth of THE SON OF GOD, “*the Brightness of the Father’s Glory ;*” and of “*THE SPIRIT that proceedeth from the Father and the Son.*” He had now only an unperishable fiery life, subsisting in the elements of Selfishness, Pride, Envy, and Wrath : such as is the life of the fallen angels, with whose nature he had entered into communion, and of whose kingdom he was become the subject ; and such as must necessarily be the life of all spirits, that are separated from the Light and Love of GOD.

From the darkness, fire, and torment of this life, it was not in the power of man to redeem himself ; it was not in the power of the highest order of Angels to redeem him ; nor have the Divine Power, Wisdom, and Goodness, proposed any other way to redeem him, but by “*the Regeneration of the Life*  
“ that

“ that was lost,” — the Restoration of the Birth of “ THE SON OF GOD *in his soul*, and “ *the Renewing of THE HOLY GHOST.*”

But no power could renew this Birth, except that by which it was first generated : if THE SON OF GOD had not taken upon Him the fallen nature of man, and overcome its evil by his Life, Sufferings, Death, and Resurrection ; if the THE HOLY GHOST had not descended into its darkness and impurity ; the soul could never have recovered the Divine Image of FATHER SON AND SPIRIT, in which it was originally made. Therefore, “ *before the formation of this* “ *world,*” when man’s fall was foreseen, “ *he* “ *was chosen to Salvation in JESUS CHRIST :*” and after he had fallen, the foundation of his Recovery was laid, in an implanted “ *Incorruptible Seed of the Eternal Word ;*” a principle of enmity and opposition to “ *the seed of the serpent,*” that was eventually “ *to bruise his head ;*” to destroy his whole dominion, by crushing the vital part, the seat of spirit, activity, and power.

From

From this Divine principle, man derived his ability of turning to GOD in penitence and faith, obedience and love ; and finding again, in Him, the Life, Light, and Happiness of his first state of being : this was his pledge of immortal peace, the foundation of the Kingdom of Heaven restored in his soul. And the same ability that with such Free Grace and Love was communicated to Adam, is transmitted to all his descendents : so that no human soul is without a Redeemer ; none can be finally lost, and entirely subdued by the evil which the fall has introduced, but by voluntarily turning from the SAVIOUR within him ; by “ *resisting, grieving,* ” and *quenching* THE SPIRIT OF GOD,” and giving himself up to the influence of his own dark, wrathful, diabolical nature.

The mystery of Redemption and Salvation through the Power of this generative seed of the New Birth, from the time of its declaration under the character of a “ *Bruiser of the serpent’s head,* ” was gradually unfolded by various types and shadows, prophecies and ordinances, till its final and perfect manifestation in the personal ministry

of the Great IMMANUEL, “ GOD *dwell-*  
*“ ing in the flesh,”* and “ *the Effusion of the*  
 “ HOLY GHOST : and in this interval, all  
 the small portion of Godliness, Truth, and  
 Holiness, that was to be found among the  
 children of men, was the fruit of this Vital  
 Principle, this Seed of the Birth of Heaven  
 in the soul. This, as the Divine Nature  
 with which alone THE SPIRIT of GOD  
 could unite, was “ *the only Light of those*  
*“ that sate in darkness; the Light that lighteth*  
*“ every man that cometh into the world; the*  
*“ lamp of the LORD, the Inspiration of the*  
 “ ALMIGHTY !” This was Rectitude,  
 Wisdom, Benevolence, The Moral-Sense,  
 and whatever other names are adopted in  
 the disputes of human philosophy, to distin-  
 guish and characterize the principles of  
 Holiness and Truth. Being wholly given  
 up to This, “ *Abel offered a more acceptable*  
*“ sacrifice than Cain :”* through the power  
 of This, “ *Enoch obtained the honourable*  
*“ testimony of pleasing GOD, and was trans-*  
*“ lated that he should not see death :”* made  
 faithful and obedient by This, “ *Abraham*  
*“ went out at the command of GOD, not*  
*“ knowing whither he went :”* by This,  
 “ *Moses*



*“ Moses refused to be called the son of Pharaoh's daughter, chusing to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season ; esteeming the reproach of CHRIST,”* the Saviour within him, *“ greater riches than the treasures of Egypt :”* animated and sustained by This, *“ numbers endured the trial of cruel mockings and scourgings, bonds, and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented ; they wandered in deserts and on mountains, in dens and caves of the earth. All these, of whom the world was not worthy,”* through the power of the Incorruptible Seed, felt and *“ confessed that they were strangers and pilgrims on the earth,”* a state of sin and misery unsuitable to the Divine Nature regenerated in their souls ; *“ and that they sought a better, even a Heavenly country,”* a state of perfect Restoration to the Image and Life of GOD.

In the fulness of time, *“ THE ETERNAL WORD, by Whom all things were made, in*  
E 2
*“ Whom*

*“ Whom was Life, and Whose Life was the Light  
 “ that had shone in the darkness of this world,”*  
 the only principle of Life and Redemption  
 in fallen nature ; *“ became incarnate, and  
 “ dwelt among men full of Grace and Truth.”*  
 And in this incarnation, there was a visible  
 proof of the reality of that Perfect Union of  
 the Divine Nature with the human, with-  
 out which, the Primitive State of man's  
 soul, as an Image of GOD, could not be  
 restored. There was also a Perfect Example  
 of the Regenerate Life ; in which those  
 Tempers were most resplendent, that were  
 most opposite to Selfishness, Pride, Envy,  
 and Wrath, the elements of fallen nature,  
*“ the seed of the serpent,”* the essence and  
 life of hell in the soul of man !

Now was displayed a most Pure, Serene,  
 Dispassionate Mind, unpolluted by any  
 earthly tincture, dwelling in a body of hu-  
 man flesh ! A Mind, adorned with Godli-  
 ness, Patience, Temperance, Meekness,  
 Humility, and Universal Love ! most ab-  
 stracted from the vanities of time, that perish  
 as they rise ; and immoveably intent upon  
 the permanent interests of Eternity ! inflex-  
 ible

ible by the allurements of sense! full of Love to a wretched, sinful world; compassionate to its calamities, unprovoked by its sharpest injuries! bent upon doing the greatest good, and prepared to suffer every evil!

Here was a state of entire Devotedness to GOD, of the most absolute and perfect Subjection of the human will to the Divine. Here was a constant pursuit, not of man's glory, but GOD's; a desire to live perpetually in His Presence, and to enjoy perpetual Communion with Him. Here men were shewn, what it was to be afflicted and patient, to be offended and do good, to be injured and forgive: what it was to live in a tumultuous world, and be at peace within; to dwell on earth, and "*have their conversation in Heaven.*" Here was manifested the Power of Resignation to deliver from the tyranny of Self-will; the Power of Meekness to overcome Wrath; the Power of Humility to subdue Pride; the Power of Universal Love to suppress the malignant fire of Envy. Here was, indeed, an entire conquest over every enemy of

GOD and man—the world, the flesh, and the Devil.

In JESUS CHRIST is that Perfect Life, which shews “*the Brightness of the Father’s Glory, the Image of the Blessed*” GOD,” once more impressed upon human nature ! And THIS LIFE, under the continual influences of the HOLY SPIRIT, is renewed and perfected in all, wherever they are placed, that, in contrition, faith, and hope, turn the desire of their heart from the sinful life of Self, to GOD. “*Look,*” therefore, “*unto HIM, and be saved, all*” “*the ends of the earth !*” He alone, not as an outward teacher, but as an internal principle of Holiness and Truth, delivers man from the realms of darkness, and the slavery of sin ! He alone redeems, renews, and restores the Life of GOD in the essences of his soul !

Indeed, all the doctrines and duties of the Gospel terminate in this truth — that “*the Manifestation of the Nature Life*” “*and Spirit of CHRIST in the soul, is the*” “*only Redemption and Salvation of fallen*” “*man.*” For this end we are told, that  
we



we must “*put on CHRIST* ;” that, “*without Him, we can do nothing, and have no Life in us* ;” that “*He is our Way, our Truth, our Life* ;” that “*He must be formed within us* ;” that “*we derive Life from Him, as the branches derive life from the vine* ;” that “*we must eat his Flesh, and drink His Blood* ;” that “*His Blood alone cleanseth us from all sin* ;” that, “*unless we have His Spirit, we are none of His* ;” and that being thus within us, as the generative principle of a Renewed Spiritual Life, “*He is our Justification and Atonement, our Wisdom and Righteousness, our Sanctification and Redemption*.” As a progression of Life from its first principle to its mature state, we are told, not only of “*an Incorruptible Seed of the WORD, a Seed of GOD*,” and “*a Birth of GOD*” ; but of “*Babes in CHRIST* ;” of a “*Man in CHRIST* ;” and of “*the measure of the stature of the Fulness of CHRIST*,” as the height of final perfection. We are also told of “*a New Inward and Spiritual Man, born of an Incorruptible Seed, born of the SPIRIT, born from Above, and the Child of GOD* ;” and of “*an Old Natural Man*” of this outward world, “*born*



“ *of the Earth, born of Flesh and Blood, born from Below, and the Child of the Devil:*” and that in the “ *perpetual enmity*” between these two natures, consist the whole exercise, trial, and warfare of the Christian Life.

What an awful composition is man ; in whom the seeds of good and evil are so deeply implanted, and so constantly generating, that every motion of his soul is a step towards Life or Death, towards Heaven or Hell ! From “ *the Old Nature*” within him, born of the First Adam, and controlled by the reasoning, doubting, and disputing spirit of his astral life, proceed Selfishness, Pride, Envy, and Wrath ; the love of the world ; and the restless and insatiable appetite of sensual pleasure : from “ *the New Nature,*” born of the Second Adam, and guided and governed by the continual influences of THE HOLY GHOST, arise the most absolute Resignation of himself, his spirit, will, life, and state, to the Will of GOD ; Humility, Meekness, and Universal Charity ; a Supreme Love of GOD ; and a Love of all besides, only in subordination to Him, and for His Sake ;

a perpetual uniform and calm desire after the Divine Presence, and the most intimate Communion with FATHER, SON, AND HOLY SPIRIT!

Such is the evil that is in man, and such the Power of his Redemption from it; such the disease, and such the Sovereign Remedy! And the same Divine Principle that generates his New Nature as the cure of all the evil subsisting in the old, generates also the power of its application: man cannot produce this power in himself; his Call to Life is made without the concurrence of his will; and all his ability, as possessed of freedom of will, to render the Call effectual, consists in his Resignation to it; in chusing to turn from the darkness and impurity of his own evil nature, and depend solely upon the illuminating and sanctifying Operation of the REDEEMING GOD within him.

“ *The WORD, O man! is very nigh unto thee; in thy mouth, and in thine heart.*

“ *Behold,*” in the two natures that are at strife within thee, “ *I have set before thee good and*

“ *evil, a blessing and a curse, Life and Death!*

“ *Therefore, chuse Life.*” But the choice  
being

being made, Life or Death will be the worker of all that succeeds.

This Call, as every heart must have experienced, is frequently repeated, where it is frequently neglected or resisted : and if it is not continually neglected by vanity and sensual pleasure, or obstinately resisted by malignant pride, the Power in which it is made, will produce gradual exercises and habits of Repentance and Faith, Obedience and Love ; a gradual opposition to the influence of the present state ; and a gradual victory over the will, passions, and appetites, of the corrupt, animal, rational man of this outward world : for the New Nature can only live, and grow, and wax strong, upon the weakness, decay, and death of the old.

What the particular properties of true Faith and Repentance are, which, in general, include a full conviction and painful sense of the evil and burthen of sinful nature, and an ardent application to CHRIST and firm dependence upon Him, as the Saviour and Deliverer from it ; what that opposition to the world, and that mortification and denial

denial of the will appetites and passions of this nature, which effectual Redemption makes necessary ; there will here be no opportunity to explain. But as these subjects relate to the highest interest of man, the awful Alternative of Life or Death ; to that alone, which ought to be the chief object of all his thinking and active faculties, and the chief employment of his time ; the consideration of them cannot be too frequently renewed, nor too forcibly impressed.

With respect, however, to those precepts of CHRIST, that enjoin the perpetual denial of the human will, and of all the appetites and passions of fallen nature, it may now be observed, that they are absolute and peremptory ; and not to be softened and accommodated to our particular situation, humour, or complexion. He that seriously considers, what it is to “ *hate father, and*  
“ *mother, and son, and brother, nay, and his own*  
“ *life, for the sake of CHRIST\** ;” what it is,  
to

\* “ This precept is directed against the tempers and  
“ affections of fallen nature ; the best of which are corrupt  
“ and imperfect, and the effect of a blind SELF-LOVE,  
“ full of that weakness and partiality with which men  
“ love,



to “ *love his enemies, and do good to those that hate him and do him evil;*” will find, that the self denial which Christian Redemption requires of the Natural Man, is at least equal to the “ *cutting-off a right hand, and plucking-out a right eye.*”

The precept of the Renunciation of the World also, considered either as a distinct precept from those above mentioned, or as one that implies them all, is equally absolute and peremptory, and founded on the state of the world itself; which subsists only in discordant elements, and has the seeds of dissolution in its own evil. Man was not originally made for it: he has fallen into it, only because he has sinned; because his soul has lost its first Divine Life, and is distempered and impaired. It stands, therefore, in no other relation to him, than as a state of discipline and purification; and all his

“ love, honour, esteem, and cleave to themselves. All  
 “ love of father, mother, son, and brother, that proceeds  
 “ from this principle, is here required to be given up,  
 “ which, according to the gross opinions of the world,  
 “ would be *hated*; and we must love them with a *Love*  
 “ *born of GOD*; with *such a Love*, and on *such motives*,  
 “ as CHRIST hath loved us.

business



business in it, is to be restored to Spiritual Life and Strength ; to be delivered from the malignity of his disorders, and made fit to leave it.

But true as this is, the world holds an universal dominion over the heart of man ; and he lives in it, as if it was his original and final state. Under the pressure and keen sense of its numerous evils, which are renewed with the light of every day, we form an **ARTIFICIAL LIFE**, to the amusements and vanities, the cares and business of which, we resign our immortal spirits so absolutely, that they become not only unwilling and unable to regain their first Divine Life, but utterly ignorant that such a recovery is necessary. Review the scene of **MAN'S REDEMPTION**—how awfully interesting ! how full of Grace and Glory in all its parts ! Its plan, worthy the counsels of Infinite Wisdom, the suggestions of Infinite Love ! The execution of that plan, worthy the Personal Interposition of **GOD'S SON**, the Constant Ministration of **GOD'S SPIRIT** ! A subject of perpetual wonder and adoration, joy and praise, among the  
innu-

innumerable hosts of Pure Spirits, that fill the expanse of Heaven ! A subject of amazement and horror, indignation and wrath, to Fallen and Malignant Spirits, who feel the redoubled rage of their own hell in the approaching dissolution of their power ! The great motive, reason, and end, of the temporary state of this planetary system, and the renovation to which it is hastening ! A design, indeed, that, in its beginning, progress, and accomplishment, engages the whole universe of spiritual and material nature, from the GREAT AUTHOR of nature, the Source of all Life, Light, and Love, to the sun, moon, stars, the earth, and hell itself ! And man — man, for whose Recovery from everlasting evil this stupendous business is transacting—man, alone, is insensible to all its operations ; and eats and drinks, and sleeps and wakes, and laughs and trifles, and sins — and dies !

At such a state of mind, it may justly be exclaimed, with St. Paul, “ *O foolish men !*  
 “ *who hath bewitched you, that you should not*  
 “ *obey the Truth ; before whose eyes JESUS*  
 “ *CHRIST hath been evidently set forth, cru-*  
*cified*

*“ cified among you ?”* And truly may it be answered, in the words of the same Divine Preacher, *“ THE GOD OF THIS WORLD bath blinded their minds, lest the Light of the glorious Gospel of CHRIST, Who is the Image of the Eternal GOD, should shine unto them.”* And if the experience of every mind proves this to be the power of the world and its Malignant God, then, surely, no jealousy of their influence can be thought too injurious, no opposition too resolute, no vigilance over our own hearts too active. We are told, that *“ the love of the world is Enmity against GOD ;”* and Enmity to GOD, must be death to the soul. We ought, therefore, to keep in continual remembrance this solemn warning given by St. Peter, and the inference he draws from it: *“ The Day of the LORD will come as a thief in the night ; in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burnt up. Seeing then, that all these things”—these things which we look upon with such delight and confidence, as the stability and happiness of*  
life

life—" *seeing that all shall be dissolved ; what*  
 " *manner of persons ought we to be, in all*  
 " *holy conversation and godliness ; looking,*  
 " *according to the promise of GOD, for New*  
 " *Heavens, and a New Earth, wherein dwell-*  
 " *eth righteousness ?*"

It is only by Repentance and Faith, Obedience and Love, Subjection of the will, and Opposition to the world and animal nature, that we can, " *keep the commandments*  
 " *of CHRIST, take up our daily cross, and*  
 " *FOLLOW HIM IN THE REGENERA-*  
 " *TION :*" for follow Him here we must, as the only way in which we can find Truth and obtain Life : and as far as our state will admit, our whole course must be a Conformity to the Temper and Spirit, the Sufferings and Death of that DIVINE SAVIOUR,  
 " *Who took our nature upon Him, to be our*  
 " *Atonement ; and suffered and died, leaving*  
 " *us an Example that we should follow His*  
 " *Steps.*"

As in this course we must not be discouraged by imperfection, so neither must we presume upon success ; nor desire, nor labour

bour

bour; nor pretend to have strong convictions and assurances of the safety and immutability of our state. We not only despise others, but neglect ourselves, through the pride of singular attainments, which we are always disposed to imagine much greater than they are. But spiritual pride is more diabolical, more dangerous and deadly than carnal; and all pride, of whatever kind, must be torn up by the roots; for HUMILITY is so essential a quality of the New Nature, that, without it, it can have no life. Humility, the deepest Humility only, is suitable to the state of those, who are required to “*work out their own salvation with Fear and Trembling; because it is GOD that worketh in them, both to will and to do of His Own good pleasure.*”

“What we are to suffer, when the deepest root of evil is taken from our souls, and at what time that awful purification is to be made; it is impossible for us to know.” It is sufficient for all the purposes of Grace and Glory, if we know, that our hearts are constantly turned to GOD IN CHRIST JESUS, as the Au-



thour and Giver of All the Truth and Goodness that can possibly be manifested in them ; and if, under the power of this conviction, we give up our will to His, and surrender our whole state present and future to the disposals of His Wisdom and Love.

Amidst the innumerable doubts and disputations of carnal minds, that have spread darkness over the Truths of the Blessed Gospel, and added fuel to the fire of man's wrath ; these two points are certain and incontrovertible — that “ it is only by the  
 “ Continual Operation of THE SPIRIT OF  
 “ GOD, that the Regenerate Life can be  
 “ carried on and perfected ; and that the  
 “ Regenerate Life and our Supreme Happiness, are involved in each other, and  
 “ go on together in mutual progression.” For the Regenerate Life is a gradual Release from the Darkness, Impurity, Selfishness, Pride, and Malignity of Fallen Nature ; and a gradual Restoration to the Light, the Humility, the Meekness, the Love, the Peace Order and Harmony of our First State in GOD — a State, in which we shall “ KNOW,” that “ THE SON AND  
 “ THE

“ THE SPIRIT ARE IN THE FATHER;  
 “ AND THE FATHER IN THE SON AND  
 “ SPIRIT; AND FATHER SON AND  
 “ SPIRIT IN US, IN AN EVERLASTING  
 “ UNION NEVER TO BE FORGOTTEN  
 “ OR BROKEN !”

The state of fallen nature, and the power of Restoring Grace ; the immutable Contrariety, and irreconcilable Enmity of the carnal mind to the spiritual ; the necessity of Sufferings to the Perfection of Redeemed Souls, who are to be “ *conformed to the Image of CHRIST* ;” and their safety and happiness in the Power and Love of GOD through Him ; are summarily mentioned by St. Paul in the eighth chapter of his Epistle to the Romans, which is highly worthy of our serious and frequent meditation, and with part of which I shall conclude this discourse.

“ *There is, therefore, now no condemnation to them that are in CHRIST JESUS,*  
 “ *who walk, not after the flesh, but after the*  
 “ SPIRIT. *For they that walk after the*  
 “ *flesh, cannot please GOD ; because the*

“ carnal mind is enmity against GOD : *and*  
“ *to be carnally-minded, is death ; but to be*  
“ *spiritually-minded, is Life and Peace. But*  
“ *ye are not in the flesh, but in the SPIRIT,*  
“ if so be that THE SPIRIT OF GOD dwell  
“ in you. Now, if any man have not THE  
“ SPIRIT OF CHRIST, he is none of His.  
“ *But if THE SPIRIT OF HIM that raised*  
“ *up JESUS from the dead, dwell in you ;*  
“ *He that raised up CHRIST from the dead,*  
“ *shall also quicken your mortal bodies, by*  
“ HIS SPIRIT that dwelleth in you. For  
“ as many as are led by THE SPIRIT OF  
“ GOD, they are the sons of GOD. THE  
“ SPIRIT itself beareth witness with our  
“ spirit, that we are the children of GOD :  
“ *and if children, then heirs ; heirs of GOD,*  
“ *and joint-heirs with CHRIST ; if so be that*  
“ we suffer with Him, *that we may also be*  
“ glorified together. For I reckon that the  
“ sufferings of the present time are not worthy  
“ to be compared with the glory which shall be  
“ revealed in us. And we know, that all  
“ things work together for good to them  
“ that love GOD ; whom He did predestinate  
“ to be conformed to the Image of His SON,  
“ that He might be the first-born among  
“ many

“ many brethren. *What shall we then say*  
 “ *to these things ? If GOD be for us, who*  
 “ *can be against us ? He that spared not HIS*  
 “ *OWN SON, but delivered Him up for us*  
 “ *all ; how shall he not, with Him, also freely*  
 “ *give us all things ? Who shall separate us*  
 “ *from the Love of CHRIST ? Shall tribula-*  
 “ *tion, or distress, or persecution, or famine,*  
 “ *or nakedness, or peril, or sword ? Nay,*  
 “ *in all these things, we are more than*  
 “ *conquerors, THROUGH HIM THAT*  
 “ *LOVED US. For I am persuaded, that*  
 “ *neither death, nor life ; nor angels, nor*  
 “ *principalities, nor powers ; nor things pre-*  
 “ *sent, nor things to come ; nor height, nor*  
 “ *depth, nor any other creature ; shall be able*  
 “ *to separate us from THE LOVE OF GOD*  
 “ *WHICH IS IN CHRIST JESUS OUR*  
 “ *LORD.” To Whom be glory, domi-*  
 nion, and praise, throughout universal na-  
 ture, for ever ! Amen.





# DISCOURSE IV.

ON CHRISTIAN LIBERALITY;  
APPLIED TO THE RECOMMEN-  
DATION OF A PUBLIC CHARITY:

From MATTHEW xxv. 40.



# DISCOURSE IV.

MATTHEW xxv. 40.

INASMUCH AS YE HAVE DONE IT  
UNTO ONE OF THE LEAST OF  
THESE MY BRETHREN, YE HAVE  
DONE IT UNTO ME.

LIBERALITY, however often deduced from mistaken principles, and restrained and weakened in practice, is a duty of singular importance in the Christian Life. It implies in it the exercise of many virtues : it is an act of that True Faith, which converts the soul to GOD ; an expression of that Exalted Hope, which has placed all its dependence on Divine Goodness, and seeks its treasures in Heaven ; and one character of that “ *Charity, which is the Bond of Perfection,*” and the only principle of an Everlasting Life of Light, Purity, Peace, and Blessedness.

Under the Jewish law, that dispensation of childhood, discipline, and fear, when men were only taught the rudiments of perfection, and the infinite obligations  
which

which Christians are under to acquire a Divine Nature and Life were not known ; unbounded Liberality was notwithstanding indispensibly enjoined, as the true means of alleviating those painful distinctions of high and low, rich and poor, mine and thine, which selfishness, the parent of the first and all other sin, had introduced and established. That Holy Providence which is perpetually bringing forth good out of human evil, tho' it permitted the distinctions of wealth and poverty to continue among men, yet made them the ground of mutual connexion and dependence, and a motive for exercising various holy and benevolent tempers and actions, both with respect to GOD and to each other. Thus, in the impartial estimation of Divine Wisdom and Goodness, the rich being considered as the treasurers and stewards of the poor, the honour of dispensation was conferred on one as a tie to fidelity, and the right of enjoyment given to the other as a security from want : the privilege of attaining the reward of benignity and equal distribution, was granted to the rich ; the glory of the great prize of patience,

tience, peacefulness, and moderation, reserved for the poor.

In the many awful rebukes and admonitions, therefore, given to the perverse and untractable descendents of Abraham, this Liberality is considered as an evidence of true repentance and conversion to GOD; and proceeding from that principle, as the means of obtaining remission and forgiveness. “*To what purpose is the multitude of your sacrifices unto me, saith the LORD? Bring no more vain oblations; they are a trouble to me, I am weary to bear them. When ye spread forth your hands, I will hide mine eyes; when ye make many prayers, I will not hear: your hands are full of blood;*” full of rigour, oppression, and cruelty! “*Wash ye, therefore, make ye clean: cease to do evil; learn to do well; seek judgment, relieve the oppressed, regard the condition of the fatherless, plead the distresses of the widow. Then, tho’ your sins are as scarlet, they shall be white as snow.*” Upon the same principle, the wise Daniel exhorts his relenting tyrant Nebuchadnezzar, to “*break off his sins by righteousness, and his*  
“ *iniquities*



*“ iniquities by shewing mercy to the poor.”*

So, when the dark and degenerate people, smarting under the rod of disobedience, and hoping to suspend it by superstitious rights and solemn outward acts of humiliation and sorrow, thus expostulate with GOD —

*“ Wherefore have we fasted, and Thou seest*

*“ not ? wherefore have we afflicted our souls,*

*“ and Thou takest no knowledge ?”* They are

answered — *“ Behold, in the day of your fast,*

*“ you find pleasure, and exact all your labours !*

*“ Is it such a fast as I have chosen ? a day for*

*“ a man to afflict his soul ? Is not This the*

*“ fast that I have chosen—to loose the bands*

*“ of wickedness, to undo the heavy burthens,*

*“ and to let the oppressed go free, and that ye*

*“ break EVERY YOKE ? Is it not, to deal*

*“ thy bread to the hungry ; and that thou*

*“ bring the poor that are cast out, into thy*

*“ house ? when thou seest the naked, that*

*“ thou cover him ; and that thou hide not thy-*

*“ self from thine own flesh—”* thy brother,

by the ties of nature, and more eminently

by the obligations and endearments of Grace ;

and tho' kept low by thy criminal selfishness,

yet, in the judgment of Heaven, and in con-

nexion with eternity, equal in every respect

with

with thyself? “ *Then shalt thou call, and the*  
 “ *LORD shall answer thee; then shalt thou*  
 “ *cry, and He shall say, Here I am. If thou*  
 “ *take away from the midst of thee, the yoke;*  
 “ *if thou draw out thy soul to the hungry,*  
 “ *and satisfy the afflicted soul; then shall thy*  
 “ *light rise in obscurity, and thy darkness be*  
 “ *as the noon-day.*” So also, tho’ upon a  
 different occasion, when the Equity of the  
 Divine Government was to be asserted, and  
 that blasphemous proverb, “ *The Fathers*  
 “ *have eaten sour grapes, and the childrens*  
 “ *teeth are set on edge,*” was to be con-  
 demned and exploded; the sacred offices  
 of Kindness, Compassion, Liberality, and  
 Mercy, are still held up as the great marks  
 of distinction between the evil and the good :  
 “ *As I live, saith the LORD GOD, ye shall*  
 “ *not have occasion any more to use this pro-*  
 “ *verb in Israel. Behold, all souls are mine;*  
 “ *as the soul of the father, so also the soul of*  
 “ *the son is mine: the soul that sinneth, it*  
 “ *shall die. Now, if the iniquitous father*  
 “ *beget a son, that seeth all the sins which he*  
 “ *hath done, and considereth, and doeth not*  
 “ *such like; that hath not oppressed any, hath*  
 “ *not withholden the pledge, neither hath*  
 “ *spoiled*

*“spoiled by violence, but hath given his bread  
“to the hungry, and hath covered the naked  
“with a garment; that hath taken off his  
“band from the poor, that hath not received  
“usury nor increase; but hath executed my  
“judgments, hath walked in my statutes: he  
“shall not die for the iniquity of his father;  
“he shall surely live. As for his father, be-  
“cause he cruelly oppressed, spoiled his brother  
“by violence, and did that which is not good  
“among his people; lo, even he shall die in his  
“iniquity.”* From these, and many other  
passages in the Prophetical books, that  
breathe the same Divine Spirit, it is abun-  
dantly evident, that the great and invariable  
design of REDEEMING LOVE, is to allevi-  
ate and gradually remove the painful and in-  
jurious inequalities of human life, and all  
other evils and disorders that are born of  
sin: and that as a concurrence with this de-  
sign on the part of man, is an evidence of re-  
pentance and faith, and the ground of Di-  
vine favour; so an opposition to it, is equally  
an evidence of obduracy and infidelity, and  
the ground of Divine displeasure.

In the Christian dispensation, this gracious design is fully made known, and universally professed; the duty of concurrence with it, is indispensibly required as necessary to effectual Redemption; and the motives and obligations to that duty, represented to be as permanent as the human soul and the happiness of heaven, as infinite as the Divine Nature itself.

The fundamental law of Christianity is LOVE: "THOU SHALT LOVE THE  
 " LORD THY GOD WITH ALL THY  
 " HEART, WITH ALL THY SOUL,  
 " WITH ALL THY MIND, AND WITH  
 " ALL THY STRENGTH; AND THY  
 " NEIGHBOUR AS THYSELF." To this, the temper of every spirit is to be conformed; by this, the actions of every life are to be regulated. And if we always had recourse to this plain and unerring rule, which lies not in the head but in the heart, we should always know what was proper to be done, and what was improperly omitted; particularly, we should be able to judge aright, concerning all appropriations of wealth to our own separate and personal use.

This

This is the DIVINE CHARITY, that is the end and perfection of faith and hope; and, when faith is lost in vision, and hope in enjoyment, will remain for ever as the Eternal Principle of Life and Light. Without this Charity, it is possible to assume an appearance of Liberality; as when St. Paul, speaking of it negatively, says, “ *tho’ I give* “ *all my goods to feed the poor, and have not* “ *Charity, it profiteth me nothing*: but without Liberality, this Charity cannot possibly subsist. All Christians, therefore, being supposed to have devoted their hearts to the pure and perfect LOVE OF GOD AND THEIR NEIGHBOUR, which are inseparably connected; are required to give continual demonstrations of that Love, in the continual exercise of Meekness, Humility, Patience, Kindness, Liberality, and Mercy: “ *for whoſo hath this world’s goods,*” says St. John, “ *and ſeeth his brother have need, and* “ *ſhutteth up his bowels of compaſſion from* “ *him, how dwelleth THE LOVE OF GOD* “ *in him?*” The ſame Divine Apoſtle alſo, with the ſame power of demonſtration ſays, “ *he that loveth not his brother, whom he* “ *hath ſeen; how can he love GOD, whom* “ *he*



*“ he hath not seen ?”* And again he says,  
*“ We know,”* we, who are the Redeemed  
 of CHRIST, know, with the highest cer-  
 tainty, *“ that we have passed from death to*  
*“ life—because we love the brethren : he that*  
*“ loveth not his brother, abideth in death.”*

The Holy Baptist, who had separated himself from the world, the more worthily to introduce that GOSPEL, which was intended to *“ overcome the world”* in all its power of *“ the lust of the eye, the lust of the*  
*“ flesh, and the pride of life,”* to which riches are the chief ministers ; tells the notorious sinners who enquired what were the qualifications of his baptism of repentance, that the painful and injurious inequalities of human life were now to be removed by LOVE and its benignant exercises ; and *“ he that*  
*“ had two coats, should impart to him who*  
*“ had none ; and he that had meat, was to*  
*“ do likewise.”*

When THE SON OF GOD appeared in the ministry of Redemption in a human form, the call, to exchange an earthly for a heavenly life, was universal and absolute ;

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admitting

admitting no limitations for the different conditions subsisting among men, no exceptions on account either of the wants and cares or the abundance and pleasures of the world. But as the restraints upon the heart that keep it chained down to an animal and sensual life, are less numerous and forcible in a state of poverty than a state of wealth; those who put their confidence in riches, whether as possessing or coveting to possess them, are told the utter impossibility of “*serving GOD and mammon*” at the same time; and are particularly exhorted to “*place all their treasures in Heaven,*” for this plain reason founded in nature and confirmed by experience, that “*where the treasure is, there will the heart be also.*” And as there is no possibility of transferring earthly treasures to Heaven, but by the freest spirit and the most extensive acts of liberality and bounty, the rich are required to “*give to every one that asketh; to lend, hoping for nothing again; to be ready to distribute, willing to communicate;*” to have a spirit of compassion continually watchful and attentive to the rising wants and distresses of their fellow-creatures, and a hand  
of

of bounty continually open either to prevent or remove them.

But further: POVERTY OF SPIRIT, which stands at the head of those qualifications for Beatitude, that are recited in the solemn introduction to the Divine sermon on the mount; is so essential a title to the inheritance of the Kingdom of Heaven, that without it no claim will be sufficient. By this temper all Christians are placed so much upon a level, that no peculiarity of outward condition is an exemption from the exercise of it. With respect to riches, therefore, it implies a total renunciation of such a possession of them, as is inconsistent with the “LOVING GOD WITH ALL OUR  
“ HEART, SOUL, MIND, AND STRENGTH;  
“ AND OUR NEIGHBOUR AS OURSELVES;” and what that is, it is in no case difficult to determine.

The want of this temper, and the appropriation of wealth to self-possession and self-enjoyment, is the ground of all the woes denounced against rich men in the Gospel.

“ *Go to, now, ye rich men; howl and weep*

“ *for the miseries that shall come upon you :*  
 “ *your gold and silver is cankered, and the*  
 “ *rust of them shall be a witness against you,*  
 “ *and shall eat your flesh as with fire ! Be-*  
 “ *hold,*” together with your acts of injustice  
 and cruelty, “ *ye have lived in pleasure*  
 “ *upon earth and been wanton ! Wo unto*  
 “ *you, rich men, for you have received your*  
 “ *consolation ! Wo unto you that are full,*  
 “ *for ye shall hunger ; wo unto you*  
 “ *that laugh now, for ye shall weep and*  
 “ *mourn !*” The parable of Dives and La-  
 zarus is particularly intended to shew the  
 impossibility of enjoying mammon on earth,  
 and GOD in Heaven : a rich man, appro-  
 priating the possession and enjoying the  
 luxury of riches, is, for that reason, found  
 “ *in torments ;*” a beggar, patiently bearing  
 wretchedness and want, is, for that reason,  
 made “ *the care of Angels,*” and conducted  
 to “ *Abraham’s bosom.*”

But this appropriation of wealth to self-  
 possession and self-enjoyment, is also able to  
 destroy the efficacy of many virtues. “ *The*  
 “ *rich young man,*” who was so eager to  
 “ *know the way to Eternal Life,*” that he  
 “ *came running to JESUS,*” and asked the  
 question

question upon his knees; put in his claim so far as to say, when the chief articles of the moral law had been repeated to him, “ *Master, all these have I observed from my youth. Then JESUS beholding him, loved him: and said unto him, One thing thou lackest; go thy way, and sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow me. And the young man was sad at that saying, and went away grieved, for he had great possessions.*” The inference which our Blessed REDEEMER makes from this incident, must surely alarm every heart, and put us upon examining, with the strictest impartiality, whether the spirit with which we possess the perishing riches of the world, exposes us to the same difficulty of admission to Eternal Life with the rich young man, who had, perhaps, many more virtues than we possess, to encourage his hopes and recommend him to the “ *Love of JESUS:*” “ *How hardly,*” says He, “ *shall they that have riches enter into the Kingdom of GOD! And again I say to you, it is easier for a camel to go thro’ the eye of a needle, than for a rich man to enter into the Kingdom of GOD.*”



The words, “*sell all that thou hast,*” are used only as a form of speech; as such a general way of expressing the parting with the self-enjoyment of wealth, as “*putting on sackcloth and ashes*” is of expressing repentance. He, therefore, may be said to “*sell all that he hath,*” who so far parts with the self-possession and self-enjoyment of wealth, as to consecrate it to that GOD, Whom he is bound to “LOVE WITH ALL HIS HEART, SOUL, MIND, AND STRENGTH;” and make it the support, in all troubles and necessities, of that NEIGHBOUR, whom he is bound to “LOVE AS HIMSELF.”

But that none may think themselves exempted from these obligations, that are not quite so rich as the selfish young man in the Gospel, who is said to have “*great possessions;*” let it be considered, that the same Liberality and the same Poverty, are required “*in spirit*” of every man equally, tho’ the outward situation and the suitable acts by which that spirit is manifested, may be unequal: and, however we may deceive ourselves by flattering excuses, GOD perfectly

fectly knows, whether our bounty is at any time restrained by the want of spirit or the want of ability, and will judge us accordingly. Every one who has any thing to spare after the necessities of food and raiment are supplied, is bound to be as “*poor in spirit*” with respect to the superfluity, small as it may be, and as liberal in the communication of it, as he that has “*great possessions.*” Thus, in the church at Ephesus, those who tho’ they were relieved out of the common stock, yet chose to support idleness by theft, were exhorted by St. Paul to “*steal no more ; but rather to labour, working with their own hands the thing which is good—*” not merely for their own sakes, not for the indulgence of vanity, luxury, and pride ; but for this great and God-like purpose, “*that they might have to give to him that needeth !*” Thus, the same great Apostle says to the Corinthians concerning their charitable collections for the church at Jerusalem, “*As I have given order to the churches of Galatia, so do ye : upon the first day of the week, let every one of you—*” every one without exception, whatever be your different abilities and states in life, let

every one “*lay by him in store, as GOD*  
“*has prospered him; and when I come,*  
“*whomsoever you approve, I will send to bring*  
“*your liberality to Jerusalem.*” Thus also,  
“*when many that were rich cast much money*  
“*into the treasury, the Poor Widow who*  
“*threw in only two mites*” received this  
honourable testimony from Him Who is  
THE TRUTH, that “*she had cast in more*  
“*than all the rest; for they did cast in of their*  
“*abundance, but she of her want did cast in*  
“*all that she had.*” Let not any one,  
therefore, think himself exempted from the  
offices of Liberality by a straitened condition.  
If he is in any degree raised above indigence,  
he is blest with the ability to “*throw two*  
“*mites into the Treasury of GOD:*” and if  
this is done at the expence of some superflu-  
ous gratification, which is to be found in  
almost every condition however mean, it  
will meet with double honour, and be ac-  
cepted by our common MASTER, not only  
as an offering of Divine bounty, but as an  
act of holy self-denial.

- You see now to what a rational, noble,
- God-like life, all Christians are called.
- If

‘ If the Gospel directs us, to “ *sell what we*  
 ‘ *have, and give to the poor—*” it is, because  
 ‘ there is no other natural or reasonable use  
 ‘ of riches, no other way of making life  
 ‘ happier for them ; it is, because it is as  
 ‘ strictly right to give others that which we  
 ‘ do not want ourselves, as it is right to use  
 ‘ so much as our own wants require. If a  
 ‘ man has more food than his own nature  
 ‘ demands, how base and unreasonable is it,  
 ‘ to invent foolish ways of wasting it, and  
 ‘ make sport for his own full belly, rather  
 ‘ than let his fellow-creature have the same  
 ‘ comfort from food which he hath had !  
 ‘ It is so far, therefore, from being a severe  
 ‘ law of religion, to make this use of riches ;  
 ‘ that a reasonable man would rejoice in  
 ‘ that religion, which teaches him to be  
 ‘ more happy in that which he gives away,  
 ‘ than in that which he keeps for himself ;  
 ‘ which enables him to make the food and  
 ‘ raiment he spares to others, greater blef-  
 ‘ sings to him, than that with which he  
 ‘ feeds and cloaths his own body.’

But in this life of sense, we are apt to esti-  
 mate, not only happiness and misery, but  
 merit

merit and demerit, honour and disgrace, by the degrees of riches and poverty, and the different states of power and dependence which they produce in the world. This false judgment, which is the offspring of the darkness and pride of corrupt nature, has such an universal influence, that I believe no heart has been entirely free from its malignity: we must all be able to recollect, that at some time or other we have felt the power of sentiments with respect to our inferiours, especially the poor and miserable, as if they stood in the creation of GOD in a rank vastly below ourselves, and were “*little better than the beasts that perish.*” The Blessed GOD, however, “*who hath made of one blood all nations that dwell upon the face of the earth, judgeth not as man judgeth;*” but, exclusive of the degrees of devotedness to Him in fear and love, is indifferently and equally affected towards all, as their common Creator and Father, “*in Whom All live, and move, and have their being.*” Hence, St. Peter could say, upon a very just and much higher occasion than the interests of this life, “*of a truth I perceive, that GOD is no respecter*



*“specter of persons; but in every nation,”* in every place and every condition, *“he that feareth GOD, and worketh righteousness, is accepted of Him.”* Hence also St. Paul exhorts masters to treat their servants with gentleness, kindness, compassion, and mercy; *“knowing,”* says he, *“that our MASTER is in Heaven, and that there is no respect of persons with Him.”* And in another place he asserts this great and comfortable truth, that *“there is One GOD and Father of all, who is above all, and thro’ all, and IN US ALL.”* *“He that is Lord of all,”* says Solomon, *“hath made the small and great, and careth for all alike:”* and from the same principle it is justly inferred in Job, that *“GOD accepteth not the persons of princes, nor regardeth the rich more than the poor; for, they are all the work of his hands.”* The unequal conditions of life, therefore, are in themselves no marks either of the favour or displeasure of GOD: they may, indeed, be the means of producing both, just as they influence human conduct; being so many different paths that, by a proper or improper deportment in each, may, or may not, lead to the One Life of perfection  
and

and blessedness : “ *riches are good*” only “ *unto him that hath no sin ; and poverty is* “ *evil*” only “ *in the mouth of the ungodly.*” But a state of riches, so far from being a mark of GOD’s favour, is constantly represented in Scripture, as a state of great difficulty and danger, much bound to the exercise of virtue, and much exposed to the practice of vice ; and in proportion as it is more allied to animal and sensual good, the greater demands of a self-denying, spiritual, and Divine temper, are made upon it. Riches are never considered as a blessing, nor promised as a blessing, but to those well-governed spirits, that, by holy discipline in the Fear and Love of GOD and the Love of man, are able to derive blessing from every condition of outward life : and rich persons, as such, are not once mentioned, but either with punishments threatened, or punishments inflicted, for the breaches of justice and humanity. The poor, on the contrary, supposing that their spirit, in meekness, humility, patience, and resignation, corresponds with their outward situation, are spoken of in innumerable places, in terms of the highest compassion and regard :

gard : GOD is stiled “ *the protector, the judge, and the avenger of the poor ; He is their strength, their hope, their confidence, their deliverance, and their blessing :*” and his peculiar honour and dishonour from the children of men, are declared to arise from the different acts of mercy and cruelty to the poor.

But the great motive to a Christian, not only not to despise, but always to compassionate and relieve, and even to reverence a state of poverty, is, that his REDEEMER has sanctified it by his own choice. “ *He, who was in the Form of GOD, made Himself of no reputation, and took upon Him the form of a servant ; and for our sakes became poor, that we through his poverty might be rich !*” He, who tho’ He has amassed so many treasures for the sustenance of life, and when He was on earth twice fed the multitude by a miraculous exertion of his power, yet sought not after food, much less the superfluities and delicacies of food, for Himself ; but counted it “ *his meat and his drink, to do the will of GOD,*” in continual acts of mercy and  
beneficence

beneficence to man ! He, who made the world, “ *had not where to lay his head !*” This is the blessed life, that can only rise from the death of all the partial and injurious appropriations of vain, selfish, sensual, proud and malignant man. This is the perfect example of that true “ POVERTY “ OF SPIRIT,” which is so essential a part of the Christian character ; which “ *having “ nothing, yet possesseth all things ;*” and which diffusing the corruptible riches of the world from the PURE LOVE OF GOD, and for the relief and benefit of man, receives the treasures of Heaven, and GOD Himself, in exchange !

For the same great purposes of Redeeming Love, CHRIST chose his first followers and friends, not among “ *the worldly-wise, “ the mighty, the noble, and the rich ;*” but among the simple, the ignorant, the despised, and the poor. And it is a circumstance that claims the constant attention of every mind, that should remove every perverse sentiment, and awaken and warm every stupid and selfish heart ; not only that the decisions of the Last awful Judgment, when  
every

every man is to receive according to his deeds, are represented as arising from acts of mercy and cruelty to the poor ; but that CHRIST has dignified them by the adoption of “ *brethren* ;” and, as the substitutes of His Own Gracious Person, has considered the different conduct of mankind towards them, as so many acts of mercy and cruelty to Himself. “ *Inasmuch as ye have done it,*  
“ *or not done it, to One of the least of these*  
“ *my Brethren, ye have done it, or not done*  
“ *it, unto ME.*”

I have thus endeavoured to explain the nature of Christian Liberty ; and to point out the infinite motives and obligations we are under, to the continual exercise of it both in spirit and in act. The effectual influence of such important truths, must be left to the operation of the Grace of GOD upon our hearts. They are truths, however, in which all that live now are as deeply interested, as those were to whom they were originally delivered : for Christianity neither is, nor can be subject to the revolutions of a corrupt life in this changeable and perishing world ; but is now, and  
ever



ever will be, the same pure, spiritual, and Divine institution, it was at first. If then we take the name of Christians, because we feel the Power of Christianity on our minds ; we must, consequently, feel some fervours of that DIVINE CHARITY, which is ever seeking after opportunities to remove evil, and communicate good. If the LOVE OF GOD did, indeed, dwell within us ; if that Holy Fire had expanded our hearts, and re-kindled the smothered and extinguished benevolence which dignified human nature before it fell ; instead of needing to be torn from the cold and deadly embraces of self-love, we should meet with ardour all such occasions of expressing a Divine affection as that which is now presented to us : but it is a standing proof of the corruption and weakness of nature, and the necessity of Grace, that man wants to be continually excited to the practice of his duty, and the pursuit of his true happiness. If “ *it is more blessed to give than to receive,*” a truth which CHRIST Himself has asserted, and which the experience of every good mind has confirmed, we may behold, in THESE CHILDREN, our friends and benefactors ;  
whom

whom Providence has placed in our way, to confer on us a greater Good than they can receive; who are come hither to exalt our Virtue, to be witnesses of our Charity, to be monuments of our Love, to appear for us in the Day of Judgment, and to help us to a Blessedness infinitely greater than our bounty can bestow on them.

And need I descend from these exalted considerations, to the low motives and maxims of animal and sensual life?

Could I suppose there were any here present, whose hearts are so darkened by the clouds of vanity, so subdued by the tyranny of self-love, that they must be roused to acts of mercy by arguments drawn only from their own outward situation, and the possibility of what may happen to themselves in the revolutions of life; I might easily shew the slender thread, by which all earthly possessions are held: I could prove, from the history of the world, that "*riches,*" indeed, "*make themselves wings, and flee away;*" and that no situation, however exalted, is secure against the designs of cunning.

the injuries of violence, the rage of fire, the devourings of the deep, the fury of the skies, and the judgments of GOD on a vain, sensual, and mispent life. Then, when the gaudy scene was changed; when “*laughter*” “*was turned to mourning, fullness to hunger,*” and honour to contempt; when sickness debilitated, pain tormented, and difficulties confounded: when, after all, the vain and the sensual beheld THEIR OWN OFFSPRING friendless and unprotected; exposed to hunger, cold, and nakedness; or, to fly from these, abandoned to the direful evils of PROSTITUTION and of THEFT—— I might tell them, that then the recollection of so many blessed opportunities to prevent or relieve such wretchedness in others, which they had neglected and abused, would aggravate their misery even to distraction.

But such persons as these are more properly awakened from the deadly sleep of vanity and self-love, by “*the Terrours of the*” “*LORD;*” and I would rather tell them, that “*they must all appear before His*” awful “*Judgment-seat;*” and that no argu-  
ment

ment can possibly be an excuse for withholding the blessings of Liberality from those that want and sue for them upon earth, that will not be admitted as an excuse at the Tribunal of GOD. And must not the Lady tremble with horror at the thought of pleading there, that the fashionable expences of plays, operas, public-gardens, routs, and masquerades, or the accumulated demands of mercers, milliners, and jewellers, or an unsuccessful run at cards, had taken away all her superfluous money, and even encroached upon her husband's fortune, or injured his credit? Would the Gentleman plead his sumptuous entertainments, his splendid equipage, his spacious gardens, his magnificent furniture, his august palaces, his horses and his dogs? Would the Merchant and the Tradesman plead, the prudent industry of embarking all the gain from the last success in new undertakings, that they may either leave princely fortunes to their children, or retire from business to waste the last precious hours of life in luxurious idleness? Would even the Poorer Man dare to urge the impious principles upon which he lived; and

say, that, distrusting the Providence of GOD, he saved every wretched pittance he could scrape together, “against a rainy day;” that supposing GOD to be unfaithful and unkind, he concealed in a rag, or buried in the earth, the small portion of wealth his labour had procured? O let us rise immediately from the deadly principles and practices of a corrupt and miserable life! let us “*consider, and shew ourselves,*” not worldly, but CHRISTIAN MEN, “WHOM  
“THE LORD HATH REDEEMED;” acting in all stations and characters worthy of the truths, the duties, the exalted “*hopes*  
“*of our High Calling of GOD in CHRIS*  
“JESUS!

I must once more mention THESE CHILDREN, that now solicit your bounty for such great purposes, as do honour to the wisdom and piety of those that first formed this charity, and those that have continued to conduct and support it.

If, to relieve distress, is so high a part of our duty and happiness; to prevent it, cannot, surely, be less: and a Christian,  
whose



whose character it is that he “*goes about doing good,*” will bestow much of his Liberality on institutions for the support and instruction of helpless and friendless children ; who, in heathen countries, have been supposed to have so considerable a share in the happiness of the rising generation, that they have been made the care of the state ; but in whose welfare the Christian is chiefly interested, as they are acknowledged and declared Members of that Universal Church, which CHRIST has purchased with His Own Blood. The institution which is now recommended to you, is supported only by voluntary contribution ; and

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But in the best human designs there will always be room for improvement ; and that designs like these are not more improved, is chiefly owing to this very bad cause, that the contributions of the wealthy are seldom proportioned to the exigency and importance of the case. The girls that are brought up in charity-schools, are, by the very nature

of their education, almost completely qualified for service in the world, before their entrance into it : but the boys have not the same advantage. It is, therefore, very desirable, that in the boys school three or four afternoons in every week should be devoted to instructing and exercising them in some manual labour ; and there are innumerable articles in which they might be usefully and profitably employed, and from which handiness at least, if not skill, would soon be acquired. Another particular I would beg leave to mention ; not as wholly wanting, but wanting only in the degree to which it may and ought to be improved. When we have cloathed these children, taught them to read and work, and placed them in sober families, we seem to have done almost every thing that can be done, for their advantage in this life ; and the event of all this, which in many instances is found not to answer our benevolent wishes, must be left to the unsearchable councils of Divine Providence : but an education strictly religious, a well-grounded knowledge of THE TRUTHS AND DUTIES OF THE CHRISTIAN FAITH, would either prevent much of the  
evil

evil that commonly happens to them, or enable them to bear evil with becoming patience. Therefore, besides their BIBLE, which they should read every day—not as a task, but as a blessed privilege; as containing the Truth of GOD, the clear declarations of His Will, and as the sure Guide to Holiness and Happiness — besides this Sacred Book, it is to be wished, that some of the many useful books of Christian instruction and devotion which are published for young persons, and those that are intended for an industrious, humble, and dependent life, were carefully selected, and put into their hands, with exhortations and encouragements to a diligent perusal of them. If these things appear to be beneficial and eligible, they furnish a new argument for urging you now to a more liberal contribution.

But tho' I suggest these things in much humility, and with just deference to the wisdom and piety of those who have shewn themselves well qualified for the discharge of so great a trust; yet I may address myself, with freedom and propriety, to the

MASTER and MISTRESS OF THESE CHILDREN, and others that are concerned in the more immediate and personal care and direction of them.

And you will suffer me to say, that you are engaged in a very important office, that is not merely the means of a temporary subsistence in the present life, but may greatly tend either to your honour or dishonour in the life to come. GOD has entrusted these children to your care, and expects much of their improvement at your hands. Be very tender and diligent, therefore, in raising and establishing their religion and virtue; and never expect to make any instruction succeed, that you do not recommend and enforce by your own example. Preserve great reverence for GOD, not only in your heart, but in your outward deportment: I cannot suppose you ever swear yourselves; and you must not suffer them to swear, without such reproof and disgrace, as is most likely to prevent a repetition of the same impiety. If you were to call them to prayers every morning as soon as they come to you, and again in the evening before they left you,  
you

you would find it to have a wonderful effect in preserving a sense of GOD and duty upon their minds. Hear them read frequently in the historical part of the New Testament; and point out both examples and precepts in other parts of the Sacred Scriptures, that recommend Sobriety, Industry, Humility, Meekness, Patience, Forbearance, Kindness, Mercy, and the Fear and Love of GOD: encourage them to ask questions about what they read, and in an easy and condescending manner remove all their difficulties. But especially endeavour to convince them, from instances of their own ignorance, weakness, and sinfulness, of the evil of fallen nature; and that all their Hope of Salvation from sin and misery, depends upon the Power of JESUS CHRIST ruling in their hearts, as the Principle of all the Truth and Goodness to which they can ever attain. Be resolute in the correction of lying, obstinacy, wilful disobedience, malice, cruelty, and revenge: but never correct them in a passion, and before you have represented these evil tempers and actions in such odious lights, as will be likely to raise an abhorrence of sin at least



least equal to the dread of punishment. You feel not the blind emotions of parental fondness for any of them ; and therefore, with a little thought and attention, may be kind and equitable to all. I have taken the liberty to address you thus, because I hope, that one gem in your crown of glory will derive its lustre from the faithful and conscientious discharge of your duty \* to These Children ;

\* Some part of the duty that is here urged upon the Masters and Mistresses of Charity-schools, might be more properly and more effectually discharged by the Minister of the Parish ; if the Minister of the Parish, who seldom sees charity-children but in the gallery appropriated for them in the church, could spare a few hours from his studies every week, and devote them to a Christian Office, little inferior, I humbly think, to the most sacred of his functions. Christian Parents are bound to “ *bring up their Children in the Nurture and Admonition of the LORD ;*” a duty of infinitely more importance than providing them with food and raiment, or enabling them to provide food and raiment for themselves : “ *this must be done ; and that not left undone.*” But many of the Children that are received into Charity-schools, are received because they have no Parents ; and those that have Parents are received, because provision and instruction are more than their Parents are able to supply : the Public, therefore, in these respects, having undertaken the Duty of Parents ; the Public, as Christian, are bound to do all that Christian Parents are bound to do. And if those whom the Christian

Public

Children; “ *the Children and Heirs of*  
 “ *GOD, the Brethren and Joint-Heirs of*  
 “ *CHRIST.* ”

DEAR CHILDREN! Look round with thankfulness to GOD, and behold here many of those friends, whom GOD has raised up to promote your good both in this world and the next; who are endeavouring to save you not only from nakedness and hunger, but from ignorance and wickedness; who are putting you in a way to obtain an honest livelihood in this short life, and also instructing you in the hope of a Blessed Life that is to come, and how you may partake of it when you die. They desire nothing in return for all this kindness, but that you should be very good children — dutiful to your parents, or other relations with whom you live; obedient to your master and mistress, and diligent in learning whatever is taught you at school. Above all, they

Public appoint to be Masters and Mistresses of Charity-Schools, have no Fellow-labourers in the important and indispensable work of bringing up their Children “ *in the*  
 “ *Nurture and Admonition of the LORD;* ” they must be called upon to bear the heat and burthen of the day themselves, according to the Ability with which GOD has blessed them.

desire,

desire, that you would “*fear GOD, and  
 “ love one another.*” All the good you receive, tho’ it comes by the hands of men, is yet the gift of GOD; who, with health and strength, bestows upon you food and cloaths, and, what is better than all, the knowledge and Power of Eternal Life thro’ his SON THE LORD JESUS CHRIST. Neither you nor I could live a moment in this world, or be happy in the next, but for the Mercy of GOD in JESUS CHRIST. He sees all that we do; He knows the thoughts and desires of our hearts; and according to what we do, and think, and desire, He will either bless or punish us. Therefore, be very careful not to offend so Great and Good a GOD, either in thought, word, or deed: do not swear; do not tell lies; do not be covetous of what another has; do not envy one another; do not be angry with one another, but forgive and love one another, as you hope GOD for CHRIST’s sake will forgive and love you. Keep from all evil, and do all the good you can, from the Fear and Love of GOD. Live always as in His Presence; and pray to Him every morning, and every night, in  
 the

the Name of JESUS CHRIST, that He would bless you, and keep you from sin which is the only thing that can hurt you. All that are now together in this church, will be separated to-night; and you children, as you grow older, will be more and more separated from each other: but if all that are here, as well as all that are in the world besides, live in the Fear and Love of GOD, and in the Love of one another, thro' Faith in JESUS CHRIST; you may depend upon it, we shall all meet again in Heaven, and be good and happy for ever!

And now, my brethren, remembering that, however denominated and distinguished by the outward states and conditions of this changeable and transitory life, we are  
 “ still *Fellow-heirs of ONE ETERNAL*  
 “ *GLORY;*” still “ *Members of ONE HOLY*  
 “ *SPIRITUAL BODY, under the HEAD*  
 “ *OF ONE REDEEMER, and united and*  
 “ *compactd together by ONE DIVINE*  
 “ *PRINCIPLE OF LOVE;*” let us all act above the sensual, selfish, and malignant principles of fallen human nature! Let all our thoughts, desires, and pursuits, have an  
 imme-

immediate reference to the everlasting decisions of the FINAL JUDGMENT! That in that awful day, "*When THE SON OF MAN shall come in His Glory, and all the Holy Angels with Him, and shall be seated on The Throne of His Glory,*" we may find ourselves "*placed on His Right-hand,*" and hear him say — "*Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world! For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.*" And when, with that devout and humble spirit of imperfect goodness, which "*lets not the left-hand know what the right-hand doth,*" we shall ask — "*LORD, when saw we Thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we Thee a stranger, and took thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came into Thee?*" the same Merciful and Condescending SAVIOUR shall reply—  
 pointing, among the monuments of our  
 Love,



Love, to These Children, these Immortal  
tho' embodied Spirits that are now before  
us — “ *Verily, I say unto you, Inasmuch*  
“ *as ye have done it unto ONE OF THE*  
“ *LEAST OF THESE MY BRETHREN,*  
“ *ye have done it unto ME.*”

DIS-



# \*DISCOURSE V.

ON THE RESISTANCE OF EVIL:

From JAMES IV. 7.

\* This discourse is taken from a larger on the same subject, written by that excellent Divine Mr. JOHN SMITH.



# DISCOURSE V.

JAMES IV. 7.

“ RESIST THE DEVIL, AND HE  
“ WILL FLEE FROM YOU.”

IT was the opinion of antient philosophy, that there are two chief principles, that spread their influence thro’ universal nature; the principle of Good, and the principle of Evil: and that between these there is an everlasting enmity and contest. This, surely, is no other than a corruption of the account transmitted from the deluge, of the origin of evil, and its effectual remedy—the fall of the apostate angels; the apostasy and fall of human nature; and the Redemption of that nature, thro’ the power of the implanted  
“ *Incorruptible Seed of The Eternal Word,*  
“ *The Bruiser of the serpent’s head.*”

The Principle of Goodness, which is  
The Eternal GOD deriving His Own Na-



ture in strong and lovely impressions of Truth and Beauty on the fallen soul of man, endeavours still to assimilate and reunite it to Himself: on the contrary, The Principle of Evil, which is the Prince of Darkness, having himself lost the Beauty and Glory of the Divine Image, is continually striving to mould and shape the fallen nature of man, over which he has obtained power through the same defection, more and more according to his own likeness. There is, therefore, a perpetual active enmity between whatever “*is born of GOD, and the seed of the serpent:*” and as, in controlling that chaos, into which the malignity of apostate spirits changed their own bright region, GOD so separated the light and the darkness, that they can never be reconciled together and become parts of each other; so neither can those beams of Light and Love which descend upon the soul from Him, be ever reconciled to the foul mists of sin and darkness which  
rise

rise out of the bottomless pit of hell and death. “*Whosoever abideth in GOD,*” says St. John, “*sinneth not : whosoever sinneth, bath not seen Him, neither known Him. He that committeth sin, is of the Devil ; and THE SON OF GOD was manifested to destroy the works of the Devil. In this,*” in this eternal and irreconcilable distinction, “*The Children of GOD are manifest, and the children of the Devil.*” The soul, therefore, that enters into the Devil’s kingdom, that receives his “*image and the number of his name,*” must be divested of every power that has any alliance with GOD ; he is transformed into the similitude of the fiends of darkness, and by that change has cut himself off from The Eternal Source of Light and Love. And tho’ some, horrible as the thought is, from a sensual impatience of the restraints of religion, seek for liberty and peace in the realms of darkness ; and by resisting the Impressions of

Truth and Holiness, which, thro' the Redeeming Power of CHRIST, are made upon every heart, divide themselves more and more from GOD, till at length they with the extinction of His Being; yet liberty and peace are no where to be found: for “*there can be no peace to the wicked,*” to those that are thus “*alienated from The Life of GOD, and enemies to Him by wicked works; but they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.*”

The effence of an evil Spirit is a malignant tormenting fire compounded of wrath and terrour; as full of dread of The Light and Goodness of GOD, as of enmity and opposition against them: and excluding the facts related in the Gospel, the world is not without testimony with what horror they always retreat from The Manifestations of GOD to the children of men: witness the silence of the Grecian oracles, soon after the promulgation of The Gospel in those parts;

parts ; when, as a Heathen writer has recorded of them, those desolate spirits with horrid and dismal groans quitted their antient habitations. JESUS CHRIST alone, in Whom is all the Strength and Hope of man, has shewn how weak a thing the Devil's kingdom is; having "*spoiled*" all the "*principalities and powers*" of darkness, "*and made a shew of them openly, triumphing over them by His Cross.*" And if we resolutely follow "*The Captain of our Salvation,*" and fight under His banner as faithful and valiant soldiers, we may, upon the fullest security, expect the same success. "*Resist the Devil, and he will flee from you.*"

From these words, may be considered,

The nature of that evil influence which is exerted for our destruction :

The active fortitude of the Christian warfare : and

The certainty of success to those that nobly and constantly resist.

The truth of an evil influence perpetually exerted to deprive us of our Supreme Good, exclusive of the experience of every heart, is implied in the precept to resist it; and the great agent of that influence is The Apostate Spirit, who having fallen himself from his original state of Meekness and Subjection to GOD, is always designing and attempting to engage others in the same revolt. As Goodness cannot be happy alone, so neither can Malignity be miserable alone: accordingly, in the Revelation of St. John, he is mentioned as “ *the old dragon, that with his fiery tail drew down the third part of the stars of heaven, and cast them to the earth.*” In the book of Job, The Evil Spirit confesses, that his employment is, “ *to go to and fro in the earth, and to walk up and down in it;*” and tho’ he suppresses the acknowledgement of the design and purpose of that wandering, yet St. Peter has declared it, as an argument for the strictest sobriety and watchfulness: “ *be sober, be vigilant,*” says he;



he ; “ *because your adversary, The Devil, as a  
 “ roaring lion, walketh about, seeking whom  
 “ he may devour ; whom resist, stedfast in the  
 “ faith :*” and our BLESSED REDEEMER  
 speaks of him also, as walking up and down  
 through “ *dry places,*” where no Divine in-  
 fluences fall to water them ; “ *seeking rest,*”  
 and always restless.

The Devil is not merely a name, which  
 those who would sap the foundations of  
 religion pretend religion has contrived to  
 frighten timorous minds ; nor is danger  
 then only to be apprehended from him,  
 when he is supposed to assume a bodily  
 form : it is superstitious weakness, to be  
 afraid of him only when imbodied ; and to  
 neglect the secret and unseen influence,  
 which his continual converse with us, as  
 an unimbodied spirit, may have upon us.  
 He and his angels are not yet “ *cast into  
 “ outer darkness,*” tho’ it be prepared for  
 them ; the mouth of the bottomless pit is  
 not yet closed over them : they fell from  
 GOD,

GOD, not so much by a local descent, as by mental apostasy and dissimilitude ; and they have still this visible world, once the seat of their happiness and glory, to range in : they are, therefore, stiled by the Apostle, “ *spiritual wickednesses in high* “ *places ;*” and their leader is called, “ *The* “ *God of This World, The Prince of Dark-* “ *ness, The Prince of the power of The Air.*” Uncloathed and unimbodyed spirits may converse with us by secret illapses, without our perception of the medium thro’ which they act : even “ *the wind bloweth* “ *where it listeth, and we hear the sound* “ *thereof ; but cannot tell whence it cometh,* “ *nor whither it goeth.*” As there are Divine Illuminations communicated to the soul by THE GOOD SPIRIT OF TRUTH, so there are impure suggestions to the fancy made by The Evil Spirit of Darkeness ; and a watchful observer of his own heart, must have heard the frequent whispers both of The Voice of Wisdom and The Voice of Folly : he, from whose eyes a Heaven-born Faith  
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in CHRIST has removed the scales of corruption, may easily discern The Calm Irradiations of Divine Light leading him to holiness and peace, and the foul and disturbed fires of Satan betraying him into sin and misery.

But tho' our Enemy be invisible, and, on that account, more able to execute his malignant designs against us; yet let us not so dread his power, as to decline the contest. While our minds are constantly turned to "*That Light, which lighteth every man that cometh into the world;*" while we desire it, and depend upon it, as The Light of Life; we shall always be able to know and to guard against the stratagems of the Apostate Spirit, whether he appears in his own naked deformity, or cloaths himself like "*an Angel of Light.*" A forced imitation will always fall short of the archetype: and tho' sin and falsehood may put on the mantle of Holiness and Truth; yet he, that is inwardly acquainted with

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“ *The Truth as it is in JESUS,*” and ingenuously loves and pursues it, will be able to detect the imposture, and thro’ the veil behold the blackness and malignity of the enemies to his peace.

But the idea of an evil influence that is perpetually exerted to deprive us of our Supreme Good, is not confined to an Apostate Spirit, as one particular being; but is extended to that Spirit of Apostasy which is lodged in the human mind: and this sense seems to be chiefly intended by St. James in the precept he has given us. So the Scriptures speak of CHRIST, not only as a particular person, but as The Divine Principle of Life, Light, and Love, in all holy and regenerate souls.

The Devil is not only a particular being, designed to torment wicked men in the world to come; but a hellish and diabolical principle seated in their minds: he is not only one Apostate Spirit fallen down from  
Heaven

Heaven out of the Seat of Blessedness, but also a Spirit of Apostasy, a degenerate and depraved nature. If the Devil could change his foul and malignant nature, he would neither be a Devil, nor be miserable; and as long as man bears upon his soul the image of that nature, he can neither be in favour with GOD, nor at rest and peace within himself. Wickedness being the form and essence of all wicked spirits, whatever be their state and place in the creation; it is the difference of a name, rather than any difference of nature, that distinguishes between The Devil and wicked men: and, wherever there is Pride, Envy, Hatred, Wrath, Self-will, or Self-love, it may be truly said, here, and there, is that Evil Spirit. As “*The Kingdom of Heaven is,*” by our BLESSED REDEEMER, declared to be, not without men, but “*within them;*” so the tyranny of Hell and the Devil is not in external things, but in the qualities and dispositions of the human mind: and as the enjoyment of GOD, and conversing  
with



with Him, consists not so much in a change of place, as in a Participation of the Divine Nature and an Assimilation to it; so the conversing and participating with the Devil, is not so much by a mutual local presence, as by the power of a corrupt and sinful nature operating in the soul. That original pravity, therefore, which is lodged in man's spirit, has been antiently called, "The Angel of Death and Fiend of Darkness:" and, wherever any impure or malignant temper governs, there is Satan's Throne.

This sinful and corrupt nature being the offspring of Hell itself, is perpetually pressing down towards Hell, as to its own place. As it is said of CHRIST's burthen, which is True Godliness, that it hath wings, and nobly bears itself upwards, continually soaring towards GOD; so of impiety, which is The Devil's burthen, it may be truly said, that there is in it the force of gravitation, that it is always within the central attraction of hell, and that its own  
weight

weight instigates and accelerates its motion thither : and, awful as the fact is, yet all men converse either with GOD or The Devil, and walk in the confines either of Heaven or hell ; “ *they have their fellow-ship,*” as St. John says, either “ *with The Father and His Son JESUS CHRIST,*” or with apostate and evil spirits.

If this representation is thought too severe, what must be said of Hatred, Envy, and Wrath ; of Pride, Ambition, and Vain-glory ; of Covetousness and Oppression ; of Intemperance and Uncleanliness ; and other impure and malignant spirits, that reign so universally, and operate so violently in the heart of man ? Let us speak the Truth, and call things by their proper names ; let us not flatter ourselves, nor whiten over our own deformity : so much as there is of these Evil Tempers in any mind, so much there is of “ *The Old Man,*” so much of a Diabolical Nature.

It is, indeed, too true, and is itself a proof of the degeneracy and corruption of man, that, in general, we are satisfied with a merely nominal and external religion; and our thoughts and affections, in the exercise of religion, not being derived from THE SPIRIT OF TRUTH, are neither directed nor governed by it. A GOD as well as a Devil, a Heaven as well as a hell, are fashioned by the power of fancy; and being the creatures of fancy, the ideas of them are as various and contradictory, as the various and repugnant humours and complexions of fallen nature. But notwithstanding this voluntary delusion, the Eternal Foundation of the DIVINE NATURE is Unchangeable: “GOD *is but One, and His Name One* ;” and where Truth, Purity, and Love, subsist in their highest elevations, and most unbounded dimensions, That is HE: where there is any true Participation of this Original Excellency, there is a true Communication of GOD’S IMAGE; and a defection from  
it

it, is The Effence of Sin, and The Foundation of Hell. Hence it is, that we never truly hate Sin, but when we hate it for its own deformity; and we never truly love GOD, but when we love Him for His Own Self-originated Excellency; and while our minds are open to the Irradiations of Divine Truth, we shall find, that as there is nothing better than GOD Himself for which He should be loved, so there is nothing worse than Sin itself for which it should be hated and shunned. An Assimilation to GOD and Conformity to His Will, therefore, establish the mind in the firm possession of true happiness; and a dissimilitude to GOD, and alienation from Him, involve it in its own misery, and produce the greatest enmity to what its insatiable desires are perpetually craving, the enjoyment of true and satisfying Good.

If we did but descend to the bottom of our own hearts, we should fully perceive

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their

their inherent deformity ; and the necessity of That DIVINE IMAGE of Truth, Purity, and Love, which CHRIST came to restore, and which He alone has power to revive within us. But this conviction can never be attained, without the most faithful and rigorous inquiry ; and how, and when, is inquiry to begin, while the world, with its vain amusements and artificial cares, is suffered to enslave every faculty of the mind, and engross every moment of time from day to day, and from year to year. Death, however, will remove the partition-wall that stands between delusion and reality : and then the convinced soul will swell with rage, amazement, horror, and whatever else is contrary to That Ineffable Light and Peace which is in Heaven, in natures fully reconciled and united to True Goodness.

These, surely, are arguments founded in the unchangeable nature of things, sufficient to enforce St. James's exhortation to a most  
constant



constant and vigorous Resistance of Evil. “*Resist the Devil,*” therefore, as an Apostate Spirit, that is perpetually endeavouring to extend our Alienation from GOD as far as his own : resist him as a Spirit of Apostasy, diffused thro’ human nature by the malignity of the same revolt : “*overcome the world,*” as the throne of his temporary dominion, the scene of all his influence : “*crucify the Old Man,*” who is so nearly allied to him in impurity and darkness : “*mortify*” the corrupt appetites and affections of that “*flesh and blood,*” “*which can never enter into the Kingdom of GOD.*”

From what has been already said, we may perceive the nature and necessity of That Fortitude, which is required in The Christian Warfare. The Spirit of a Christian must be active, generous, and noble : for, as St. Paul says, “*he fights, not only against flesh and blood, but against principalities, and powers, and spiritual wicked-*

K 2

*nesses*

*nesses in high places.*" True religion is an Internal Principle of Life and Activity; and is, therefore, called by the same great Apostle, "*The Spirit of Power; of Love, and of a Sound Mind; The Law of The Spirit of Life,*" fortifying the mind against "*the law of sin and death.*" That is but a mechanical religion, which moves no longer than while it is acted upon by some external impulse; as if there was "*no Resurrection from the dead,*" no inward principle of Life and Light, but all our motions depended upon some assisting form without. Christians are, indeed, Living Men, by a Real Participation from Him, Who is, indeed, "*a Quickening Spirit.*" "*The Spirit which is from above,*" is always, by a natural and noble tendency, carried upwards again towards Heaven from whence it came, powerfully resisting every obstruction that would hinder it from returning to its Original, and uniting itself with GOD.

But

But that we may not mistake the true activity of religion, let it be observed, that The Devil is not always then most resisted, when he is most outrageously defied and disclaimed : nor does The Resistance of Sin consist in the violence of some feminine passions, which the power of fancy may raise against it ; but in a mature and sedate resolution of the soul to repel its influence, founded on a clear judgment of The Hateful Nature of Sin itself and him who is its patron ; in a constant ardent desire to recover its First State in GOD, and establish within itself The Principality of Grace and Peace. The fight and contest with Sin and Satan, is not to be known by the rattling of chariots, or the sound of an alarm : it is silently transacted in the inmost region of man's spirit ; and is, rather, a pacifying and quieting the tumults and disorders, which Sin and Satan have raised there : it is, indeed, a Perfect Reconciliation of the mind to Truth, Purity, and Love ; a Resignation of its will, and a Subjection of all its

K 3

faculties,

faculties, to The Will of GOD, through the Effectual Working of That Divine Meekness and Love, which we derive from JESUS CHRIST.

This Resistance is always attended with victory, and glory waits to crown this fight. “*Resist the Devil, and he will flee from you*; he cannot stand, when opposed in The Strength of GOD; he cannot bear The Glory of GOD’s Image shining in the redeemed and regenerate souls of men. As every thing is weak and impotent, in proportion to the distance it stands from GOD, Who is The Source of Life and Power; Sin, which is a privation of all true being and perfection, must be the most weak and impotent thing in nature; and wherever GOD appears, it must be destroyed: he that is born of GOD, therefore, must overcome Sin; “*for The Seed of GOD remaineth in him*,” says St. John, “*and he cannot sin, because he is born of GOD.*” Sin is a degene-

degeneration from Divine Goodness, conceived by a dark understanding, and brought forth by a corrupt will: it hath no consistency in itself, no foundation of its own to support it. Truth and Goodness are Eternal and Unchangeable, subsisting in The Strength of Omnipotence: but Sin is our own creature; man only gives it life and vigour; and it would soon wither and perish, if he withheld his concurrence from it.

“ *Let us be strong,*” therefore, “ *in The*  
 “ *LORD JESUS, and in The Power of*  
 “ *His Might:*” for He alone is Life, Strength, and Truth; He alone is “ *Wis-*  
 “ *dom, and Righteousness, and Sanctification,*  
 “ *and Redemption*” from All Evil, to the soul of fallen man! Though we are not able to change our own nature, or to rise above the condition of animal and selfish beings, by any power inherent in ourselves; yet let us, with all our vigilance and activity, withdraw from the occasions and in-



citements of Sensuality, Pride, Malice, Vain-glory, and whatever else holds us in Captivity to Hell. “ *Let us lay aside every weight, and the sin which doth so easily beset us ; and run with Patience,*” Meekness, Resignation, and Charity, “ *the race that is set before us ; looking unto JESUS, The Authour and Finisher of our Faith, Who is set down at the Right-hand of The Throne of GOD,*” as THE MIGHTY CONQUEROR OF ALL EVIL ; and Who, as The Principle of every Divine Excellence in human nature, will declare His Own Power in our weakness, and enable us also to subdue Every Enemy, and TREAD DOWN SATAN UNDER OUR FEET.

DIS-

# DISCOURSE VI.

ON RESIGNATION:

From MICAH VII. 7.



# DISCOURSE VI.

MICAH VII. 7.

“ THEREFORE, I WILL LOOK  
“ UNTO THE LORD; I WILL  
“ WAIT FOR THE GOD OF MY  
“ SALVATION: MY GOD WILL  
“ HEAR ME.”

BEFORE the captivity into Babylon, and the destruction of the temple, besides the idolatry that was the more immediate cause of that desolation, we are told by the prophet Jeremiah, that treachery and falsehood, pride and sensuality, hatred and envy, universally prevailed, and Charity was banished from every breast. “ *Take*  
“ *ye heed,*” says he, *every one of his neigh-*  
“ *bour, and trust ye not in any brother;*  
“ *for every brother will utterly supplant, and*  
“ *every neighbour will walk with slanders.*  
“ *They have taught their tongue to speak lies,*  
“ *and weary themselves to commit iniquity.*”  
With those spirits in which malignity has  
so

so deep a possession, the Blessed GOD cannot dwell: and this wretched people being alienated from Him, set their hearts to “*work iniquity with greediness;*” and, “*proceeding from evil to evil,*” descended, by hasty steps, to destruction and death.

In what instances their state is resembled by the state of this nation, must be left to the observation and experience of every single mind to determine. If it is true, however, that the character of the present age is marked by vanity and dissipation; if we are subdued by the love of pleasure, and, for the sake of pleasure, not only secretly despise, but openly reproach religion, as the dream of enthusiasm, and the enemy of man; then, surely, we are too deeply involved in darkness and impurity not to be alarmed at our danger, and in contrition, faith, and prayer, to turn to the Redeeming Power of CHRIST, to preserve us from a total alienation from THE LIFE OF GOD.

Such



Such an universal defection from The Essential and Sovereign Good, is the ground of the prophet Micah's resolution expressed in the verse cited above ; to which he has subjoined several arguments for patient resignation, that, in a state of general infidelity and general enormity, may be applied to the comfort of all, who partake of the temporal sufferings of such a state without equally partaking of its guilt.

In the character of the small number of GOD's faithful servants, the Prophet thus complains : “ *Wo is me ! for I am as*  
 “ *when they have gathered the summer fruits,*  
 “ *the grape-gleanings of the vintage : there*  
 “ *is no cluster to eat : my soul desired the first*  
 “ *ripe-fruit. The good man is perished out*  
 “ *of the earth, and there is none upright*  
 “ *among men : they hunt every man his bro-*  
 “ *ther with a net ; the best of them is a*  
 “ *briar ; the most upright is sharper than a*  
 “ *thorn-hedge. Trust ye not in a friend, put*  
 “ *ye not confidence in a guide : keep the doors*  
 of

*“ of thy mouth from her that lieth in thy  
“ bosom. For the son dishonoureth the father,  
“ the daughter riseth up against her mother,  
“ the daughter-in-law against her mother-in-  
“ law ; and a man’s enemies are the men of  
“ his own house. THEREFORE,” says he,  
“ I will look unto The LORD, I will wait  
“ for The GOD of my Salvation : my GOD  
“ will bear me.” And in the holy confi-  
dence with which this resolution is made,  
he thus proceeds : *“ Rejoice not against me,  
“ O mine enemy : when I fall, I shall arise ;  
“ when I sit in Darknes, The LORD shall  
“ be a Light unto me. I will bear the Indig-  
“ nation of The LORD, because I have sinned  
“ against Him ; ’till He plead my cause, and  
“ execute judgment for me : He shall bring  
“ me forth to the light, and I shall behold  
“ His Righteousness. Then she that is mine  
“ enemy, shall see it ; and shame shall cover  
“ her that said unto me, Where is The LORD,  
“ thy GOD ?”**

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The Prophet had sought for comfort, where it was not to be found ; he feels and laments the disappointment of his hopes ; and, by the experience of the vanity, the weakness, the instability, and corruption of man, is brought to this only safe and salutary conclusion, “ *I will look unto The LORD ; I* “ *will wait for The GOD of my Salvation.*”

Conversion to GOD cannot be sincere, 'till our Dependence is withdrawn from every other being. All the various proceedings of GOD, with respect both to our outward condition, and the state of our spirit, exalting and depressing, giving and taking away light and darkness, comfort and distress, as independently of us as He makes the rain to descend and the wind to blow ; are solely to bring us to this conviction, that Truth, Goodness, and Happiness, come immediately from Him, and not the least portion from ourselves or the creatures that surround us. A resolution, therefore,

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to “*look unto The LORD,*” that is not grounded upon this conviction, cannot be the work of that Faith and Hope which are living qualities of the New Birth, and which invariably depend upon Him that made us, to redeem us from all our evil.

But the time of deliverance also must with the same unreserved dependence be resigned to the will of our GOD, as the deliverance itself: “*it is not for us to know the times or the seasons which The Father hath put in His Own Power.*” The Christian character is not properly maintained by only “*looking unto The LORD,*” but we must “*wait for The GOD of our Salvation.*” Faith, Hope, and Patience, have an inseparable relation, and mutually strengthen and support each other: and tho’ in the exercise of Faith and Hope, we confidently trust, that “*The GOD of our Salvation will shew us wonderful things, and fulfill the desire of all that fear Him;*” yet, with persevering Patience, we must “*tarry his*

“ *his leisure and be strong, and then He will*  
 “ *comfort our hearts : for the Vision of Good*  
 “ *is reserved to an appointed time ; in the end*  
 “ *it shall speak, and not lie : tho’ it tarry,*  
 “ *wait for it ; because it will surely come, it*  
 “ *will not tarry long.*” The soul, there-  
 fore, that thro’ the impatience or despon-  
 dency of nature, grows faint and weary  
 with expectation, must be told, that self-  
 will is not properly subdued ; and that the  
 delay of the good it so ardently desires, is  
 intended as a kind exercise and trial of Faith,  
 Hope, and Patience, that having their  
 “ *perfect work,*” we may be more accepta-  
 ble to our Heavenly Father, because more  
 “ *renewed in The Image of His BELOVED*  
 “ *SON, in Whom only He is well-pleased ;*”  
 and Who alone can say for us, with respect  
 to all our concerns both of Time and Eter-  
 nity, what He once said for Himself, “ *not*  
 “ *my will, O GOD, but Thine be done !*”

But that Conversion to GOD, and a  
 Resolution to wait the determinations of



Holy Will, when thus truly formed upon a conviction of the vanity of all inferiour dependence, may not be violated by the influence of contending evil; the Prophet, in a review of his own condition, suggests the important truths, from which he derived comfort in the midst of its afflictions. And one powerful argument for consolation under the distresses of a sinful state is, that GOD, when the desire and dependence of the heart are turned to Him, will certainly hear our prayers: “ *my GOD will bear me!*” A Christian can no more doubt of this, than he can doubt of the want, the impotence, and misery of nature, and the All-sufficiency of Redeeming Grace. “ *Hav-*  
“ *ing in Heaven a High-priest who is touched*  
“ *with a feeling of all our infirmities, we*  
“ *may come boldly to the Throne of Grace,*  
“ *and find Grace to help us in every time of*  
“ *need.*” And from this blessed privilege, a true sense of our sinful condition does not exclude us: for “ *THE LORD is nigh unto*  
“ *all that call upon Him, to all that call*  
“ *upon*

“ upon Him in truth. He turneth to the  
 “ prayer of the destitute, and despiseth not  
 “ their desire. He will bind up the broken  
 “ hearted, and comfort those that mourn.  
 “ He dwells with him that is of a contrite  
 “ and humble spirit; to revive the spirit of  
 “ the humble, and to revive the heart of the  
 “ contrite.”

Another ground of consolation is contained in these words: “ Rejoice not against  
 “ me, O mine enemy! When I fall, I shall  
 “ arise: when I sit in darkness, THE LORD  
 “ shall be a Light unto me.” That accumulation of trouble which rises in the soul of man, when he is brought to a full perception of the evils of his fallen state; when all his vain dependences are broken off; when he dwells in the region of shame and sorrow; when he “ walks thro’ the valley  
 “ of the shadow of death,” groaning under the burthen of sin, and exposed to the malignity of evil spirits; as unable to deliver himself as to create another world — may

truly be called the blackness and horreur of darkness. But, O consider, it is in “ *this* “ *darkness,*” that “ THE LORD *will be our* “ *Light :*” this is the distress that lies prostrate before the Throne of Mercy, where distress cannot lie in vain ; this the despair, by which we “ *lose our own life, to find a* “ *New Life*” in GOD. And in such a situation, which words have no power to describe, there is nothing for the sufferer to do, but in abstraction from all created being, and in silent fixed attention to the Will of his Almighty Father, to resign his state and spirit wholly to His Merciful Disposal. For in the utmost rage of this contention between Life and Death, CHRIST Himself is present to support us thro’ the conflict, and “ *He will not suffer us to be* “ *tempted, beyond what we are able to bear.*” “ *He is The Light that lighteth every soul* “ *that cometh into the world ;*” the Light that will dispel the most tremendous darkness that can cover us : and in some “ *watch* “ *of this awful night,*” we shall hear His  
quick-

quickenings voice speaking to us, as He once spake to his affrighted disciples in the stormy sea of Gennesareth, “ *Be of good cheer ! it is I ; be not afraid !* ” “ *I take pleasure,* ” says the Blessed Paul, “ *in infirmities, in necessities, in distresses, for CHRIST’S sake ; for when I am weak, then am I strong : I glory in mine infirmities, that The Power of CHRIST may rest upon me !* ” — O “ *be not afraid !* ” doubt not but His Sustaining and Restoring Power will rest upon you ! for “ *neither death, nor life ; nor angels, nor principalities, nor powers ; nor things present, nor things to come ; nor height, nor depth, nor any other creature ; shall be able to separate us from THE LOVE OF GOD WHICH IS IN CHRIST JESUS OUR LORD !* ”

A further motive for consolation is included in these words : “ *I will bear the indignation of THE LORD, because I have sinned against Him ; until He plead my cause, and execute judgment for me.* ” A

sense of guilt will be inseparable from the soul in its present fallen state; and tho', in itself, it cannot possibly be the ground of peace, yet it is a most forcible argument for patient resignation in every trouble; and patient resignation proceeding from an humble and contrite sense of guilt, will contribute to support the mind under the severest troubles. Can the most afflicted sufferer in the numerous forms of human misery, stand forth and say, that he has not demerited every part of his distress from his offended GOD! Surely, if he considered, how much unsubdued pride, envy, hatred, and wrath, slept in his bosom every night, and awoke with him at the return of every morning; how apt the vanity and sensuality of his mind are to lead him from The Fountain of his being, his First and Final Good, and urge him to seek delight and place confidence in his wretched self, and the equally wretched creatures about him; he would suppress every emotion of murmur and complaint, and say, with Job,

*“ Behold,*



*“ Behold, O GOD ! I am vile : what shall  
 “ I answer Thee ? I will lay my hand upon  
 “ my mouth. Once I have attempted to  
 “ speak, but I will not answer ; yea twice,  
 “ but I will proceed no further.”* In ge-  
 neral, that chief obstacle to our Reunion  
 with The Life Light and Love of GOD,  
 the selfishness of fallen nature, with blind  
 partiality and weak condolence, considers  
 only the nature and degree of the suffering ;  
 and throws a thick covering over the cause  
 of it, the evil in our own hearts.

But when the suffering is of that kind of  
 which men are the immediate instruments,  
 then all our passions lifted in the train of  
 Self-love, are in wild tumult ; and our  
 thoughts are exercised only in a partial  
 consideration of the case, and our breath is  
 spent in reproaches for cruelty and oppres-  
 sion, unkindness and ingratitude. And  
 yet, what are temporal evils, if we exclude  
 the influence of behaviour from man to  
 man ? The rest, being the natural effect

of disordered elements hastening to dissolution, and of the inevitable mortality which sin has introduced, are to be borne with silent acquiescence, because not to be removed by prayer, nor lessened by resistance. But even those severer temporal evils that proceed from the falsehood and cruelty of man, happen to us as much by the permission and under the super-intendence of our Heavenly Father, as the fever that wastes our strength, or the fire that devours our possessions ; and it is patient resignation to His Unerring Will, that is the unfailing means of relief in both. Only, in all instances of this evil, we must be careful to suppress the first emotions of anger and revenge ; to fix our attention upon our own unworthiness, rather than the unworthiness of those that injure us ; and, in silence and submission, leave it to GOD “ *to plead our cause,*” if any thing can be urged in our behalf ; and to “ *execute judgment for us,*” if judgment is our due. When Shimei cursed David, that son of affliction not only sup-

suppressed his own resentment, but restrained the resentment of his followers: “ *let him alone,*” says he; “ *let him curse, for*”  
 “ *THE LORD hath bidden him.*”

The good that we are most apt to delight in, and the evil that we are most apt to fear, are changeable and fugitive as the morning cloud; and yet it is only over these, that the hand of man can prevail. But, with respect to man, as the chief instrument of temporal calamity, GOD has declared the boundaries of his power, and shewn us where protection and comfort may always be had, when they are always truly sought: “ *I, even I, am He that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass? and forgettest*”  
 “ *THE LORD thy MAKER, that hath stretched forth the Heavens, and laid the foundations of the earth: and hast feared continually every day, because of the fury of the oppressor; as if he were ready to*”  
 “ *destroy——*

*“ destroy —— and where is the fury of the  
 “ oppressor ?”* Where, indeed, is, not only this, but all the evil that we can fear, whether temporal or spiritual, when opposed by The Strength and Goodness of a REDEEMING GOD; whose unchangeable will towards us, is to restore our first Divine Life, and re-unite us to Himself for ever, in indissoluble bonds of Love, Peace, and Blessedness ?

And now, says the Prophet, *“ He will  
 “ bring me forth to The Light, and I shall  
 “ behold His Righteousness.”* This is the boundary of the Christian’s Hope, where it terminates in vision, and, with Faith and Patience, is absorbed in that DIVINE CHARITY which dwells in GOD, and is GOD Himself. The soul delivered from all that self-love, which is the essence of darkness, and the root of every evil passion, will now behold The RIGHTEOUSNESS of GOD in the stupendous work of man’s Redemption; and be convinced, how  
 righteous

righteous and how merciful were those purifying sorrows and afflictions, which it hath passed through in its progression to the Life it now enjoys ; the glory and happiness of which, “ *the eye*” of flesh and blood “ *hath not seen, nor its ear heard, nor its heart been able to conceive.*” And, at such an event, there is no doubt, but “ *shame will cover the enemy,*” who, with cruel contempt, and malignant infidelity, endeavoured to aggravate the bitterness of distress, saying, “ *Where is THE LORD, thy GOD ?*

By “ *the enemy,*” is meant Babylon, as a temporary empire of apostasy and sin ; an abstract of The Spirit of This World, which is The Great ANTI-CHRIST, that opposes the Recovery of THE LIFE OF GOD in the fallen soul of man : and there will be just ground for an awful and silent triumph in her disappointment and disgrace, when her Power over every redeemed and regenerate son of GOD is taken away, and she is humbled in the dust. But in the  
 appli-



application of this circumstance to a particular and personal case, many, whose hearts are yet carnal, will be apt to pervert the meaning of the Prophet ; and, thinking of no deliverance but from temporal evil, and of no enemy but those they meet with in the intercourses of temporal life, plead a warrant for applying the inscrutable judgments of GOD, and indulging a malignant joy in the distresses of their fellow-creatures. The Christian, however, who knows it is only The Life and Spirit of This World dwelling and ruling in the heart, that is his Bondage in Evil ; and that it is only THE SPIRIT OF CHRIST that can be his Deliverer from it ; derives no joy from the shame and distress of a human being, an ignorant corrupt and helpless creature like himself, but as shame and distress contribute to a restoration to Honour and Peace. He knows, that, in all instances of wrong among the children of men, he who doth the wrong, doth an injury to himself,

himself, infinitely greater than to him that feels and suffers by it; and, therefore, is not only ready to say with Job, “ *I rejoiced* “ *not at the destruction of him that hated* “ *me, nor lift up myself when evil found* “ *him, neither have I suffered my mouth to* “ *sin by wishing a curse to his soul;*” but continually desires, hopes for, and depends upon THE SPIRIT OF HIS REDEEMER, as that which can alone enable him to “ *love his enemies, to do good to them that* “ *hate him, and pray for them that despitefully* “ *use him and persecute him.*” And he knows also, that, when THIS SPIRIT has subdued his selfishness, pride, and wrath, and is become The Spirit of his Life, the malignity of the world, united with the malignity of hell, will have no power to disturb his Peace; for it is “ THE PEACE “ OF GOD WHICH PASSETH ALL “ UNDERSTANDING.”



# DISCOURSE VII.

ON WEAKNESS OF FAITH:

From ISAIAH XLII. 3.





# DISCOURSE VII.

ISAIAH xlii. 3.

“ A BRUISED REED SHALL  
“ HE NOT BREAK, AND THE  
“ SMOAKING FLAX SHALL  
“ HE NOT QUENCH.”

THE “ *Weak in Faith*,” is a character that is frequently mentioned in Scripture, and mentioned with peculiar compassion: and in the verse above cited, the Evangelical Prophet, describing the transcendent mildness of The REDEEMER’S Administration, expresses the character and the indulgence exercised towards it, by two similitudes of great propriety and beauty. As a bruised reed must be handled with peculiar tenderness, for fear of crushing it to pieces; and as the smothered fire of the smoaking flax, tho’ it will be utterly extinguished by a strong and boisterous wind, must yet be encouraged and kept alive by a gentle breath; so, our BLESSED REDEEMER,

M

who

who knows and pities our weakness, governs us with Infinite Mercy; and that our frail spirits may not be broken by adversity, nor overwhelmed by darkness and corruption, continually restores the strength and rekindles the fire of the Divine Life within us, by the influences of His HOLY SPIRIT. “ *Thus saith THE HIGH AND*  
 “ *LOFTY ONE that inhabiteth Eternity,*  
 “ *Whose Name is Holy : I dwell in The High*  
 “ *and Holy Place ; with him also that is of*  
 “ *a contrite and humble spirit, to revive the*  
 “ *spirit of the humble, and to revive the*  
 “ *heart of the contrite ones.*”

But as this Weakness of Faith has been found to be a severe trial, to which all Christians are more or less exposed; it is necessary, that the consolations which are given to support us under it, should be deeply impressed upon the mind, that we may be always able to recollect and apply them in the sad hour of temptation.

We must constantly remember, that Faith is The Work and Gift of GOD. “*This,*” faith CHRIST, “*is THE WORK OF GOD, that ye should believe in Him Whom He hath sent. No man can come unto me, unless The Father who sent me, DRAW HIM.*” “*Ye believe,*” says St. Paul to the Ephesians, “*according to THE WORKING OF HIS MIGHTY POWER. By Grace ye are saved, thro’ Faith; and that not of yourselves; it is THE GIFT OF GOD.*” And he exhorts the Hebrew Christians, to “*run, with Patience, the race that is set before them; looking unto JESUS,*” not only “*as THE AUTHOUR,*” but “*THE FINISHER of their Faith.*” We must remember also, that The Operation of this Divine Principle is only obstructed by the activity of our own dark and impatient spirits; and when JESUS has bestowed upon us the Gift of Faith, instead of “*looking unto Him as THE FINISHER*” of what He is “*THE AUTHOUR,*” we turn

to and depend upon something that we are in ourselves, and something that is to be done by our own power. But if, under a patient sense of our vanity and weakness, we could patiently wait for GOD to do His Own Work in His Own Way, that Work would not fail of its accomplishment. GOD is found, as soon as He alone is sought; and to seek GOD alone, is to give up ourselves wholly to His Divine Operation within us. As, therefore, Faith is The Work and Gift of GOD in CHRIST JESUS, in Him Who alone can finish that which He alone hath begun; and as GOD hath promised to “*save us by Faith*,” it follows, that while we continue to “*look only unto Him, and to run with Patience the race that is set before us*,” He will continue to strengthen our Faith, so as effectually to fulfill the Purposes of REDEEMING LOVE. When St. Paul prayed thrice to be delivered from “*the thorn in his flesh*,” an affliction administered to preserve him from spiritual pride, he received  
this

this answer : *My Grace is sufficient for thee ;*  
*“ for my strength is made perfect in weakness.”*  
 From which The Apostle makes this just  
 and salutary conclusion ; *“ Most gladly,*  
*“ therefore, will I glory in my infirmities,*  
*“ rather than in the abundance of the reve-*  
*“ lations”* with which I have been so emi-  
 nently favoured, *“ that THE POWER OF*  
*“ CHRIST may rest upon me.*

In the present fallen state, perfection is scarcely attainable ; nor is it, indeed, required, as the effect of human endeavours. This whole visible creation will always be subject to weakness and disorder, till the connexion man has with it is universally dissolved by death. And, indeed, the claim to perfection is so unsuitable to the character of an earthly saint, that he is called upon to exercise continual watchfulness and prayer, lest he perish thro’ a false security, and by spiritual pride make his salvation desperate. Example and precept both concur with his own experience to convince him, that he



has “ *never attained, nor is ever perfect* ;” and by the sense of such an improper state, to persuade him to “ *forget the things that* “ *are behind, and reaching forth to those that* “ *are before, to press towards the mark, for* “ *the prize of The High Calling of GOD* . “ *in CHRIST JESUS.*” True Faith is always accompanied with True Humility ; a painful and debasing sense of the darkness, impurity, and malignity of fallen nature, and a proportionably ardent desire to be delivered from it by HIM, to Whom alone is committed The Power of that Redemption. And if such be our Faith, however weak in its birth and first operation, we may securely rely on The Mercy of GOD to cherish, strengthen, and improve it, and at length to crown it with victory and triumph. Isaiah, describing the introduction of CHRIST’S Kingdom, says : “ *Strengthen* “ *ye the weak hands, and confirm the feeble* “ *knees. Say to them that are of a feeble* “ *heart, Be strong ; fear not : behold, your* “ *GOD will come and save you ! He giveth* “ *power*

“ power to the faint ; and to them that have  
 “ no might, He increaseth strength. The  
 “ LORD hath sent me, to preach good tidings  
 “ to the meek, to bind up the broken hearted,  
 “ and to comfort all that mourn.”

For The Weak in Faith, there are ex-  
 amples both of the highest encouragement,  
 and the tenderest reproof, recorded in the  
 Gospel. To the father who brought his  
 son to be cured of a dumb spirit, JESUS  
 said, “ if thou canst believe, all things are  
 “ possible to him that believeth : and he cried  
 “ out, and said with tears, LORD, I believe ;  
 “ help Thou mine unbelief !” So humble, so  
 tender, and yet so ardent, should be the  
 prevailing temper of our spirits.

The nobleman, who had travelled from  
 Capernaum to Galilee to implore the re-  
 covery of his son, tho’ he thought that the  
 bodily presence of JESUS was necessary,  
 and, therefore, intreated Him to go down  
 to his house ; was yet satisfied with an

assurance that the child should be restored, and departed alone in joyful expectation of the event. And the same implicit reliance on the promises and assurances of CHRIST, should make us also patient and contented during our journey to the eternal habitations prepared for us in the heavens, expecting there to find the perfect recovery of our disordered souls.

When CHRIST had chosen to pass from the western to the eastern side of the Lake of Gennefareth, He entered into a ship, and his disciples followed Him. And there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but He was asleep. And his disciples came to Him, and awoke Him, saying, “ LORD, “ *save us ; we perish !*” And He saith unto them, “ *Why are ye fearful ? O ye of “ Little Faith !*” Then He arose, and rebuked the wind and the sea, and there was a great calm.

Another

Another instance of The Weakness of Faith when opposed by the terrours of animal nature, is recorded of St. Peter ; who, as soon as he heard the voice of JESUS walking on the sea, in the ardour of human confidence cried out, “ LORD, *if it be Thou, bid me come unto Thee upon the water.*” And his LORD said, “ *Come.*” And when Peter was come down out of the ship, he walked on the water to go to JESUS : but when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, “ LORD, *save me !*” And immediately JESUS stretched forth his hand, and caught him, and said unto him, “ *O thou of Little Faith ! wherefore didst thou doubt ?*”

These cases are very applicable to the situation of many Christians, who, in the smooth waters of tranquillity, are apt to think their Faith equal to the severest trials ; but when the storms of adversity suddenly rush upon them, or a more tremendous tempest rises in their own minds, they fear, they disbelieve, and they despair : and yet  
in

in the extremity of danger, when the winds howl about them, and “ *the floods are ready to overflow them,*” if they could turn to JESUS, and depend solely upon Him for deliverance; He would reach forth His Hand and catch them, and say to the winds, “ Be silent !” and to the floods, “ Go back !”

From the nature of CHRIST’s Kingdom, as explained in the New Testament, as well as from the predictions of the antient prophets concerning it, it is evident, that those souls are best qualified for the enjoyment of its distinguishing privileges, whose prevailing temper disposes them to lament The Weakness of Faith. Hence we are told, that the supercilious and self-righteous Pharisee, when he had prayed in some distinguished part of the temple, went home with far inferiour testimonies of the Divine Approbation, than the afflicted Publican whom he despised; and “ *who, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, and*  
*said,*



“*said, GOD be merciful to me a sinner !*” We are also told, that “*they that are whole,*” not only the conceited Pharisee, but the arrogant and self-confiding spirit in every age and nation, “*have no need of a physician ;*” the vain opinion of their own health and strength, that makes them despise relief, renders their case unfit for the administration of it : “*but they that are sick*” of the infirmities of human nature, and weary of the burthen of sin, may depend upon restoration to health and peace ; for “*The Sun of Righteousness*” is visiting them “*with healing in His wings.*”

A complaint of The Weakness of Faith, that is made from this humble and contrite sense of inherent imperfection, is the strongest evidence that Faith has begun its Divine Operation ; and is contending against those innumerable temptations to infidelity, that arise from the selfishness, ignorance, pride, and impurity of fallen nature. It is the appointed struggle of The Christian Life, the proper exercise and trial of Faith,

to make an earthly heart fit for the Inhabitation of a Heavenly Spirit ; to break the thick darkness that hangs over us, which, as often as it is scattered, endeavours to collect itself again, that the mind, by the influx of Divine Light, may keep its attention fixed upon the “ *narrow path that leadeth unto Life.*” And this contest will never be finished, ’till “ *The Captain of our Salvation*” shall be pleased to call us off from the present scene of enmity and danger, and dignify the fidelity and valour which He hath inspired, with The Unfading Crown of His Own Righteousness.

But severe as the intermediate conflict may be, yet if, in the midst of infirmity and distress, it is the prevailing desire of our souls, to turn from the darkness of human opinions, from self-love, self-will, and self-confidence, and to have CHRIST dwell in us, as The Principle of Divine Light and Love, Purity and Peace ; we may securely rely on The Almighty Aid of  
His

His Continual Prefence: for this desire is the powerful attraction, with which “*The Father draws us to The Son;*” from Whom, being as essentially “*united to Him as the branches are to the vine,*” we derive continual nourishment and strength, and truly live in His Life. Of this Union, tho’ no created power is able to dissolve it, our hearts may not always have the liveliest perception: GOD only knows, what degrees of consolation and encouragement are best adapted to the growth and improvement of The Spiritual Life, in its vast and amazing extent: so much, however, is certainly known by us, that the health of our souls depends upon their being kept always humble, patient, dependent, and perfectly resigned.

The design of Christianity is to subdue revolted nature, and restore it to its First Harmony and Union with GOD’S SPIRIT; The SPIRIT OF LIFE LIGHT AND LOVE, that animates and sustains the whole universe,

universe, diffusing the Order and Happiness of The Infinite Mind from which it proceeds. But, deplorable reverse! nature has so far got the victory over Grace, that This Dispensation, tho' full of Mercy to soften and of Terrour to alarm the most obdurate and senseless hearts, is yet made to unite with the passions and pursuits, the ambition, the politics, the covetousness, and the very pleasures, of vain, ignorant, and sensual man. Hence, such innumerable Forms of Godliness, without The Power: hence, the traiterous attempts of some who call themselves CHRIST's ministers, to pervert the sense of those plain precepts of perpetual self-denial, watchfulness, and prayer, which He has inculcated in His Word, and sanctified by His Example. But "*The Kingdom of GOD is not meat and drink*;" nor the glory of Greek and Roman literature, nor the acuteness of critical and controversial skill, nor the dignity of temporal authority, nor the luxury of affluence, nor any distinctions of honour, power, or pleasure; nor is it the strictest observance  
of

of external ordinances ; nor any bodily exercises, that may be practised without The Illuminating and Sanctifying Influences of GOD'S SPIRIT : “ *but it is Righteousness, and Peace, and Joy in THE HOLY* “ GHOST ! ” an inward and spiritual establishment, to which those discover a near relation, who “ *in sincerity and truth* ” feel and lament The Weakness of Faith ! The foundations of This Kingdom are deeply laid in the essences of the human soul ; and there only, in its inmost recesses, is the important business of it transacted and perfected, under the painful and self-denying discipline of The Cross : for a conformity to The Sufferings of our GREAT REDEEMER, must necessarily precede a conformity to His Perfect Spirit, and His Perfect Blessedness.

Men, indeed, shrink from distress of every kind ; but, till distress has roused our sleeping faculties, life is but a dream composed of vain and fleeting shadows, and we  
have



have no perception of the tremendous danger of our state. Sickness, and pain, and sorrow ; the loss of fortune ; the death of relations ; the hatred, scorn, and ridicule of the world ; the mistakes and unkindness of friendship ; the inconsideration and bitterness of enmity ; the darkness of ignorance ; and the tumult and disorder of sensual and malignant passions ; are the evils to which all stand exposed : for “ *man is born to this trouble, as necessarily as the sparks fly upwards.*” This is the invariable course of fallen nature, brought to co-incide with The Merciful Purposes of Divine Grace ; that the soul, being emptied of Self, and of every thing that tends to cherish an alienated and revolted “ *life that is in the midst of death, may be filled with all THE FULLNESS OF GOD.*” Distress endued with such salutary power, will contribute to remove our grossness and impurity : it is the fiery pillar, and the black cloud, that leads thro’ the wilderness of  
this

this world, to the promised land of Light and Love, of Peace and Blessedness !

With all our will and desire, therefore, constantly turned to GOD IN CHRIST JESUS, let us resign our spirit, state, and life, both for time and eternity, to His Merciful Disposal ; neither labouring to fly from that which we cannot shun, nor wishing to be delivered from what we must bear : but, in an humble sense of our own weakness, begging patience and strength from Him to endure the allotted measures of distress, of whatever kind ; till He shall be pleased to “ *wipe all tears from our eyes,*” and take away all sorrow from our hearts.

“ *And may THE GOD OF ALL GRACE,*  
 “ *Who hath called us to His Eternal Glory by*  
 “ *CHRIST JESUS, after we have suffered*  
 “ *awhile, make us perfect, stablish, strengthen,*  
 “ *settle us ! To HIM be glory and dominion,*  
 “ *for ever and ever ! Amen.*



# DISCOURSE VIII.

ON THE NATURE OF WAR, AND  
ITS REPUGNANCY TO THE  
CHRISTIAN LIFE:

From PSALM xcvi. 1.

OCCASIONED BY THE APPOINT-  
MENT OF A DAY OF PUBLIC  
THANKSGIVING FOR THE  
SUCCESSES OBTAINED IN  
THE PRESENT WAR.





# DISCOURSE VIII.

PSALM xcvi. 1.

“THE LORD REIGNETH.”

BY the command of a gracious King, who for more than thirty-two years hath governed us with exemplary justice and benevolence, and tenderly cherished all our liberties, not only as men, but as Protestants and Christians; a day is set apart, to acknowledge, with thankfulness and praise, the astonishing success that has attended the military efforts of this Nation, amidst the uncertain revolutions of an obstinate and bloody War.

Over a people, among whom licentiousness in principles and practice generally prevails, human authority may do well to exert its influence; and in seasons of national

N 3      prospe-

prosperity and distress, to appoint those solemn offices of humiliation and praise, without which, perhaps, there would not be found amongst us, even the appearance of sorrow for sin or thankfulness for mercy. For tho', in these offices of national prayer and praise, human authority can extend no further, than prescribing the form, and requiring the outward act; yet, in the observance of the form, and the exercise of the outward act, some dissipated spirits may possibly be brought to recollection and thoughtfulness; and, convinced of their own weakness and vanity, may humbly acknowledge and sincerely devote themselves to "THE LORD THAT REIGNETH," — to HIM, "*Who bath measured the waters in the hollow of His Hand,*  
*and meted out the heavens with a span, and*  
*comprehended the dust of the earth in a measure, and weighed the mountains in scales,*  
*and the hills in a balance: in Whose Hand*  
*is the soul of every living thing, and the*  
*breath of all mankind; Who killeth and*  
*maketh*

“ maketh alive ; Who bringeth nations low,  
 “ and lifteth them up ; Who maketh man’s  
 “ wisdom folly, and his strength weakness ;  
 “ and Who alone is Strength, and Wisdom,  
 “ and Righteousness, and Salvation, and  
 “ Redemption” from all evil present and  
 future !

The two general views in which the subject of this public thanksgiving can only be considered, are

First, As an event that, in its cause and consequences, is connected only with the present life ; and being visibly produced by the efforts of human wisdom and human strength, is the ground of human exultation and triumph. And,

Secondly, As the sole and immediate work of “ THE LORD THAT REIGNETH”—a part of the administration of that Merciful Providence, which, thro’ all the revolutions of disordered nature and disordered life, pursues but one invariable purpose, THE RE-

DEMPTION AND SALVATION OF  
MAN.\*

It would be needless to propose the subject, in the first view, to the consideration

\* Note D § 2.

Several months after this discourse was written, there was published “An humble, earnest, and affectionate Address to the Clergy, by the Rev. WILLIAM LAW,” in which the excellent authour has demonstrated the fallen state of Christendom; and among the incontestible proofs of that awful fact, has considered The Spirit of War that universally prevails, as well among Protestants, who place their confidence in the possession of the outward historical truth of the Gospel, and in the comparative purity of outward worship; as among Papists, who rely, with equal dependence, upon outward purity, and the decisions of an outward infallible human judge. In the inquiry into the birth and nature of this malignant monster, War, and its enmity and opposition to The Christian Life; the arguments that are made use of in this discourse, are so clearly illustrated by the splendour of new light, and so powerfully enforced by the accession of collateral truths, that, in justice to the subject, I could not forbear bringing to its aid almost all that Mr. LAW has said upon it, which is collected into the notes that are subjoined.

of

of True Christians ; who know, with the same certainty as they know their own existence, that human nature, left to itself, has no power but that of producing mere evil ; and that every thing within it and without it that is either great or good, is The Free Gift of Grace, The Unmerited Bounty of REDEEMING LOVE. But The True Christian Spirit being almost departed from the earth, True Christian Knowledge, as its inseparable companion, is departed with it, and men seem to be gone back again to their old animal life : and tho', in speculation and idea, they profess an assent to The Truths of Revelation ; yet, in heart and practice, they are too apt to consider the course of all things as connected only with temporal good and evil, and themselves as the center and circumference, the first cause and the last end of all ; ascribing to human understanding designs which only INFINITE WISDOM can form, and to human power events which OMNIPOTENCE only can produce.

Left,



Lest, therefore, this leaven of darkneſs, pride, and vanity, ſhould have taken poſſeſſion and altered the frame and habit of our ſpirits, it may not be improper to conſider the Succeſs of War in the firſt general view, as the viſible effect of human power, in which even the profeſſed Chriſtian is ſo apt to glory as his own work.

If the Chriſtian, however, recollets himſelf, he will find War to be a ſad conſequence of the apoſtaſy and fall of man; when he was abandoned to the fury of his own luſts and paſſions, as the natural and penal effect of breaking looſe from The Divine Government, the fundamental law of which is LOVE\* — — “ *Thou ſhalt love*  
 “ THE LORD *thy GOD with all thy heart,*  
 “ *with all thy ſoul, with all thy mind, and*  
 “ *with all thy ſtrength; and thy FELLOW-*  
 “ CREATURE, *as thyſelf.*

\* Note G § 5.



St. James has answered the question with respect to the cause of War, in so precise and determinate a manner, as to preclude all difficulty and doubt about it: “*From whence come wars and fightings among you,*” says he? “*Come they not hence, even of your lusts that war in your members? Ye kill, and desire to have, and cannot obtain: ye fight and war; yet ye have not, because ye ask not,*”—because ye have no respect to the will of “THE LORD THAT REIGNETH;” but, forsaking THE SUPREME GOOD, in Whom alone your happiness consists, ye follow an earthly and deceitful good, and think only of procuring it by your own power. “*Ye ask and receive not; because ye ask amiss*”---from a pretended respect to “THE LORD THAT REIGNETH,” but solely for animal and sensual enjoyment, “*that ye may consume it upon your lusts.*”

In this very explicit and true account, War, like all other evils, is described as  
centering

centering in itself ; and the end of it, is declared to be the gratification of those very appetites and passions, from which it derives its birth. And thus it ever was, and ever will be---for in this unhappy circle, which is, indeed, the great circle of the history of fallen man, the fatal mischief proceeds: War is the offspring of the inseparable union between the sensual and malignant passions ; War protracted to a certain period, necessarily compels peace ; peace revives and extends trade and commerce ; trade and commerce give new life, vigour, and scope, to the sensual and malignant passions ; and these naturally tend to generate another War.

But War, considered in itself, is the premeditated and determined destruction of human beings ; of creatures originally “ *formed after The IMAGE OF GOD,*” and whose preservation, for that reason, is secured by GOD Himself within the fences of this righteous law, that “ *at the hand*  
“ *of*

“ *of every man's brother, the life of man*  
 “ *shall be required.*” And tho' this created  
 Image of THE HOLY TRIUNE GOD  
 must be owned to have been so wretchedly  
 defaced, as to retain but a very faint re-  
 semblance of its Divine Original; yet, as  
 the highest inforcement of that Heavenly  
 law, which was published for the security  
 of life, it is most graciously renewed by  
 The Incarnation of THE SON OF GOD,  
 and The Indwelling of THE HOLY  
 GHOST.

Further : the consequences of War, when  
 impartially examined, will be found big,  
 not only with outward and temporal dis-  
 tress,\* but with an evil that extends where  
 in the darkness and tumult of human pas-  
 sions it is neither expected nor conceived  
 to reach. That property is confounded,  
 scattered, and destroyed; that laws are  
 trampled under foot, government despised,  
 and the ties of all civil and domestic order

\* Note A.

broken into pieces ; that fruitful countries are made deserts, and stately cities a heap of ruins ; that matrons and virgins are violated ; and neither the innocence of unoffending infancy, nor the impotence of decrepit age, a protection from the raging thirst for blood ; is but the mortal progeny of this teeming womb of mischief. The worst is still behind \* — and tho' remote from those senses and passions that are exercised only by present good and evil, and, therefore, not the object of common concern ; must yet, upon the least recollection, impress with horror every mind that believes there is a Righteous GOD, and a state of retribution that is to last for ever. But what must The Christian feel ? — he, who knows that the fall of man is a fall from Meekness, Purity, and Love, into Sensuality, Pride, and Wrath ; that THE SON OF GOD became incarnate, and suffered, and died, to restore that First Life of Meekness, Purity, and Love ; and that for those, in

\* Note B.

whom

whom The Restoration of That Life is not begun in the present state, THE SON OF GOD incarnate has, it is to be dreaded, suffered and died in vain ----- what must he feel for those immortal spirits, that, in the earliest dawn of their day of purification, are by hundreds and thousands driven into eternity, in the bitterness of enmity and wrath---some inflamed with drunkenness; some fired with lust; and all stained with blood? In those direful conflicts, which are maintained with so much rage, that when the Vanquished at last retreats with the slaughter of TWENTY-THOUSAND HUMAN BEINGS, the Victor finds he has purchased some little advantage at the expence of MORE THAN HALF THAT NUMBER ----- Heaven and earth! what a possibility is here of a sacrifice made to “*The Prince of Darkness*,” the first and chief apostate! who rejoices\* in beholding men, thro’ the abuse of those benefits which undeserved Mercy has conferred upon them,

\* Note C § 4.



transformed into enmity and hatred of GOD and their brethren; forsaken by GOD, and destroying one another: and thus hastening once more into his horrid society; that having been accomplices in his rebellion, they may become partakers of his misery and torment.

Now, if the man of valour, whom consenting nations have dignified with the title of HERO,\* and the man devoted to the world, are asked, from whence this immortal mischief, that may thus extend its influence into the regions of eternity, can proceed; what must they answer? Indeed, what can they answer, but that it is engendered by the love of human glory---as vain a phantom as ever played before a madman's eye! by the lust of dominion; the avarice of wealth; and the infamous ambition of being dreaded as the conquerors and tyrants of mankind? Heaven preserve Britain from these "*earthly, sensual, devilish*"

\* Note C

motives,



motives, so repugnant to the generous, compassionate, and forgiving temper, with which REDEEMING MERCY has blest it, in union with the irradiance of Heavenly Light ; that Light which is intended to remove all the darkness of human corruption, and transform selfish, sensual, proud, and malignant spirits, into Angels of Patience, Humility, Meekness, Purity, and Love ; the  
*“ children and heirs of GOD, the brethren  
 “ and joint heirs of CHRIST !”*

But Britain, in the midst of those outward advantages in which she is so apt to place her confidence, must not forget, that there is no possibility of being preserved from such principles, dreadful and detestable as they are, but by the most humble, affectionate, and constant application to and dependence upon “ THE LORD THAT  
 “ REIGNETH,” That Gracious Power which first plucked them from her breast. It is, indeed, a standing observation among the prattlers of human philosophy, “ that

“ the mind must be very weak, that cannot  
 “ bear a prosperous condition :” but where  
 is the mind strong enough to bear it, that  
 is not blest from ABOVE with something  
 better than prosperity itself? That is not  
 blessedness, which is something that can be  
 separated from the mind ; much less that,  
 which may leave it miserable to all eternity ;  
 and least of all that, which may tend to  
 make it thus miserable, by degenerating  
 into a curse. And this is the case of all  
 external things that are called blessings ;  
 which, in their own nature, are temporary  
 and changeable, and in their use and appli-  
 cation may be perverted to the most danger-  
 ous and lasting evils : “ *If ye will not lay it*  
 “ *to heart, to give glory unto My Name,*  
 “ *saieth THE LORD OF HOSTS ; I will*  
 “ *even send a curse upon you, and I will*  
 “ CURSE YOUR BLESSINGS.” All ex-  
 ternal blessings, whether national or per-  
 sonal, are curses, when they become the  
 fuel of the sensual and malignant fire in cor-  
 rupt nature ; when they not only alienate  
 the

the mind from "THE LORD THAT  
"REIGNETH," but madden it to impious  
rebellion and defiance against Him.

From this view of war, begun from human passions, and carried on for human purposes, for honour, dominion, trade, or some other end that centers in the present life; it is evident, that the Christian can have no interest in it: he cannot derive blessing from its success, nor triumph and exult when to the short-sighted view of the human mind the appearance of success presents itself: he knows, that the means are infinitely disproportionate to the end; and his REDEEMER Himself has declared, that "*all they that take the sword,*" inflamed by malignity, and seeking some earthly and temporal good, "*shall perish with the sword.*" But, without any circumstances of limitation, the same REDEEMER, in the Revelation of his future judgments upon a fallen and obstinately evil world, has further declared, that "*he that leadeth into captivity,*  
O 2 *shall*

*“ shall go into captivity ; and he that killeth  
 “ with the sword, must be killed with the  
 “ sword : Here is the trial of the faith and  
 “ patience of the saints,”* who, being called  
 to a state of suffering, and treading in the  
 footsteps of their Great Exemplar, *“ when  
 “ they are reviled, revile not again ; when  
 “ they suffer, threaten not ; but commit them-  
 “ selves to THE LORD THAT REIGN-  
 “ ETH, to Him that judgeth righteously.”*  
 And to this solemn declaration of righteous  
 judgment, the penman of that awful book  
 calls upon all mankind to attend, and says,  
*“ If any man have an ear,”* an ear that is  
 not totally deafened by the tumultuous  
 passions of nature, separated from GOD,  
 and turned wholly to itself, *“ let him now  
 “ hear ;”* let him now repent, and forsaking  
 his own sensual and malignant will, seek  
 after THE GOD OF PEACE AND LOVE,  
 and live.

We will, therefore, turn our attention  
 to the only light in which Success in War  
 can

can properly be considered by us ; namely,  
 As the sole work of “ THE LORD THAT  
 “ REIGNETH”----- a part of the admini-  
 stration of that Merciful Providence,  
 which, thro’ all the revolutions of disordered  
 nature and disordered life, pursues but one  
 invariable purpose, THE REDEMPTION  
 AND SALVATION OF MAN.

The disorders of nature and of life are  
 wholly the effects of sin ; of a voluntary  
 aversion and alienation from the Life, Light,  
 and Love of GOD, in perfect Union with  
 which, perfect Purity, Peace, and Happi-  
 ness, are only to be found. Hence that  
 discordancy of the outward elements, which  
 brings forth pestilence, famine, inundations,  
 earthquakes, storms, and tempests : hence,  
 in the corporal part of the human frame,  
 pain, sickness, and death ; in the mental,  
 sensuality, pride, and malignity, including  
 all the selfish and wrathful passions, that,  
 between individuals, engender envy, hatred,  
 injury, resentment, and revenge, and be-  
 tween



tween nations a pcculiar kind of enmity and wrong that iffues in war. In the elements strife and evil will fubfift, 'till they are purified and united by the laft renovating fire ; in man, 'till all the defigns of Grace are fully accomplished : but furrounded with evil as men are, and full of evil themfelves, what would become of the whole wretched race at any given inftant of time, at this very moment for example, if the effects of that evil were not continually fufpended and directed by Infinite Power, fo as to become continually fubfervient to the purpofes of Infinite Wifdom, Righteoufnefs, and Love, in UNIVERSAL REDEMPTION? \*

The nature of That REDEMPTION it would be needlefs to mention, if in this age of levity we were not fo apt to forget it. It is, in general, a Full Reftoration of THE LIFE OF GOD in the foul ; That Life of FATHER SON AND HOLY SPIRIT,

\* Note D.

which



which was once The Life and Perfection of fallen Angels and fallen Man ; which is and only can be The Life and Perfection of all Holy Angels ; and which THE SON OF GOD has been restoring to human nature, from the time in which Adam fell.

When THE SON OF GOD became incarnate, what was implied in this REDEMPTION as the effect of its influence upon man, was fully evident from His Doctrine and His Life ; namely, the conquest and renunciation of the world, and the death of the will and all the appetites and passions of fallen animal nature, thro' faith in HIS NAME ----- not an historical and speculative faith, a meer rational assent to the truth of a well attested history of facts and doctrines ; but a full, ardent, continual DESIRE OF THE LIFE OF CHRIST, as begotten and formed in the soul by The Continual Operation of THE HOLY GHOST. Thus, what was at first the PERSONAL duties of single Christians, when

when they were scattered over the face of the earth, and were only parts of different nations ; became afterwards NATIONAL duties, when whole nations became Christian. If, therefore, “ *to love an enemy, to* “ *forgive him, do him good, and pray for* “ *him ;*” if, to “ *overcome the world,*” whose power consists in “ *the lust of the* “ *flesh, the lust of the eye, and the pride of* “ *life ;*” are Christian PERSONAL duties : if, to “ *love THE LORD OUR GOD* “ *with all our heart, with all our soul, with* “ *all our mind, and with all our strength,* “ *and our FELLOW CREATURES as our-* “ *selves ;*” is the purity and perfection of the Christian PERSONAL life---the same must also be true of Christian NATIONAL life and duty : for a Christian nation differs no otherwise from a Christian person, than as the whole differs from one of the parts of which it essentially consists ; and is only the aggregated body of those single persons, on whom universally such duties are enjoined,

from

from whom universally such perfection is required.\*

But, to This Perfect and Heavenly Life and Duty, War is repugnant, in its cause, in itself, and in its consequences : it can be only comparatively irrepugnant, with respect to the degrees of its own evil ; and the more or less it partakes of the malignity of animal passions, and the sensuality of animal views, the more or less obnoxious must it render a people to the severe judgments of “ THE LORD THAT REIGN-  
“ ETH.”

There are, undoubtedly, instances of War on the defensive side, in which a nation is prompted to draw the sword, from a mixture of such motives, as may render it far less culpable than the hostile and offensive invader : from a desire to protect that liberty, in the preservation of which the liberty of mankind seems to be included ;

\* Note E.

from a concern for the support of that purity of faith and doctrine, which is found to be highly instrumental to man's salvation; and with an entire dependence on The Wisdom and Power of "THE LORD " THAT REIGNETH" for direction and support, and an humble resignation of the event to His holy and unerring Will: and such, at least, it is to be wished, is the War in which we are now engaged. But notwithstanding the comparative excellency of motives and ends, it is still a situation unspeakably awful and alarming; and in our applications to The Throne of Grace, whether in prayer for success, or in thankfulness and praise for deliverance, we should approach "*with fear and trembling,*" and the humblest diffidence of ourselves and our own acts: for the hands we lift up, tho' they may be free from the premeditated guilt of blood, are yet stained with the vital treasures of those human beings, who were once not only allied to us by nature, but our "*dear brethren in CHRIST JESUS,*"  
ransomed

ransomed at the same Precious Price, and dependent upon the same Mercy with ourselves.

It is by no means my intention, to lessen the value of those events that are the occasion of the approaching solemn assembly: I have only endeavoured, by comparing the malignant and tremendous state in which they arise, with **THE INDISPENSIBLE DUTY AND PERFECTION OF THE CHRISTIAN LIFE**, that pure standard of Truth, by which alone we can safely judge of every thing relating to man! to shew their real nature and importance, and how easily that which is not good in itself, may become the fruitful root of substantial and lasting evil.

Success in War is not, cannot be, the ground of human exultation and triumph; it is not, cannot be, the effect of human wisdom and human strength, which are but the vapours of a moment when opposed to  
The

The Wisdom and Strength of “THE LORD THAT REIGNETH:” it is not, cannot be, a reason for extravagant riot, and the intemperance of animal joy; for the contempt, derision, and abuse, of a vanquished enemy; nor for erecting any fabrick of earthly and sensual good, that must perish with the world on which it is raised.

Success in War is, and can be nothing else, but the sole and immediate work of “THE LORD THAT REIGNETH” ----- the awful declaration of His Perfect and Unerring Will, controlling the evil that is born of sin, and directing its effects to ends infinitely exalted above those of the ambition, avarice, pride, and cruelty of man.

But the sword is still suspended ----- and who can say, where it may fall next? Who will presume to prescribe to Infinite Wisdom, in the choice of those means that are best adapted to the ends of Infinite Justice? If,



If, therefore, we are destitute of that enlightened Faith and fervent Charity, which are necessary to extend our views after the footsteps of DIVINE GOODNESS, in the stupendous work of UNIVERSAL REDEMPTION; and will ignorantly appropriate the late prosperous events, and confine them to ourselves as a peculiar and separated people, the glory and terrour of the world! — if this is the partial and selfish light, in which we behold the operations of Eternal Providence; then, let it be the ground of our thankfulness and praise, that the rage of War has not yet reached the shores of this highly-favoured Island; the antient abode of Freedom, Health, and Plenty! the *illuminated* and *peaceful Goshen*, in the midst of a dark and troubled region of the world!

And will not so kind an exemption remind us of the boundless love of pleasure, the vanity and dissipation, the impiety, profaneness and infidelity, that have long controlled

trolled our spirits, and rendered us wholly “ *unprepared to meet our GOD*” in such formidable terrours? Will not the recollection of Mercy so abused, suggest to us the danger of our state? Will not the idea of a situation that is the proper punishment of such ingratitude, convince us of the vanity of all human dependence; and the immediate necessity of turning to The Throne of Grace in penitence and prayer, to obtain that Meekness, Humility, Patience, Resignation, and Charity, The Regenerated LIFE OF CHRIST in the fallen soul, by which alone we can subdue all the evil both within us and without us; desiring and seeking no other happiness, but that “ *The Will of THE LORD THAT REIGNETH may be done on earth, as it is done in Heaven?*”

If we took any pains to distinguish between that which is immutably good in itself, and that which is good only by accident, and in some circumstances may be evil;

evil ; we should soon be convinced, that no external advantages can make him happy, who lives in infidelity and sin : that without the immediate protection of “ THE LORD “ THAT REIGNETH,” man cannot be safe ; without the immediate influence of HIS SPIRIT on the heart, man cannot be good : and that nothing is truly valuable, that has not a direct reference to an everlasting state of being, and the interests of That Kingdom which will never have an end : “ *When the world passeth away, and “ the lust thereof,*” says St. John ; “ *he “ that doth The Will of GOD, abideth “ for ever.*” And if to these indubitable truths, which are impressed upon every mind, confirmed by the experience of daily life, and continually presented to our view, we always had recourse ; the real good and evil of our state, whether in peace or war, whether as nations or individuals, would be known as they are in themselves, and no longer disguised by the flattering delusions of our own hearts, and the false maxims  
of

of a corrupt, changeable, and perishing world.

Upon the whole :

Having been prompted to draw the destroying sword, and support the power of War with the application of all our strength -----if we could totally renounce, and truly deplore, the known and unknown evil there may be in such an act——if we did not triumph in success, obtained by the horrible effusion of the blood of Fellow-men and Fellow-Christians——if we pursued not the sensual and selfish ends of ambition, avarice, and glory——if we sincerely wished to have the comforts of liberty and safety diffused to all : particularly, if we desired, that to “ *the people who sit in darkness and* “ *the shadow of death,*” might be peacefully communicated the peaceful knowledge and power of that LOVE which can alone redeem us\*-----and if, with the most entire

\* Note F.

dependence

dependence on The Wisdom and Power of  
 “ THE LORD THAT REIGNETH,” we  
 resigned ourselves, and all our designs, to  
 the guidance of His Spirit, and the deter-  
 mination of His Will; seeking only “ *the*  
 “ *glory of HIS HOLY NAME, that it may*  
 “ *be known all over the earth, and His*  
 “ *Saving Health dispensed to every nation:*”  
 If, I say, such Deep Repentance, such Ab-  
 straction from animal life, such Compassion  
 and Good-will towards man, such Resigna-  
 tion Adherence and Love to GOD, could  
 possibly subsist in the obdurate, selfish,  
 malignant, and impious State of War---

Then might we hope, not to be broken  
 off from THE ROCK OF OUR SALVA-  
 TION, and abandoned to the wrath of na-  
 ture, because “ *our hands are full of blood:*”

Then might our offerings of praise and  
 thanksgiving be blameless and acceptable in  
 His Sight :

P

Then



Then might we celebrate the labours of the upright Statesman with applause, and embalm the memory of the fallen General with tears :

Then, also, in reference as well to the event, as to the rise and progress of all such principles, motives and acts ; we might, with confidence, pray for our Royal Master.

Let us, however, in the midst of all our evil, with hearts united by fidelity, gratitude, reverence, and that love which sanctifies allegiance ; beseech “ THE LORD “ THAT REIGNETH OVER ALL,” to pour The Treasures of Grace into the heart of our venerable King ; to preserve his valuable life in health and ease ; and to satisfy the longings of his soul, with the restoration of a Sure and Holy Peace to the contending nations of the world---the earnest of  
That UNIVERSAL AND EVERLASTING  
PEACE,

PEACE, which CHRIST THE RE-DEEMER, thro' all the disorders of nature and of life, is preparing for "*those,*  
 "*that live and long for His Appearance!*  
 "*when the earth shall be full of the knowledge*  
 "of THE LORD THAT REIGNETH,  
 "*as the waters cover the sea: when swords*  
 "*shall be beaten into plough-shares, and spears*  
 "*into pruning-hooks: when nations shall not*  
 "*lift up the arm of violence against nation,*  
 "NEITHER SHALL THERE BE WAR  
 "ANY MORE: *when every man shall sit*  
 "*under his vine, and under his fig-tree, and*  
 "*none shall make him afraid——for all peo-*  
 "*ple will walk every one in The Name of*  
 "THE LORD THAT REIGNETH, *in The*  
 "*Spirit and Power of THE LORD OUR*  
 "GOD *for ever and ever!*"\*

\* Note G.

F I N I S.



## Note A.

( A ) *With outward and temporal distress.*] The temporal miseries and wrongs, which War carries along with it wherever it goes, are neither to be numbered nor expressed. — What thievery bears any proportion to that, which, with the boldness of drum and trumpet, plunders the innocent of all that they have ? And if themselves are left alive, with all their limbs, or their daughters unravished ; they have many times only the ashes of their consumed houses to lie down upon. — What honour has War not gotten from its tens and tens of hundreds of thousands of men slaughtered on heaps, with as little regret or concern, as at loads of rubbish thrown into a pit ? ADDRESS, p. 175, l. 9—23.

## Note B.

( B ) *The worst is still behind.*] But there is still an evil of War much greater, tho' less regarded — Who reflects, how many hundreds of thousands, nay millions of YOUNG MEN, born into this world for no other end, but that they may be “ *born again of CHRIST,*” and from sons of Adam’s misery become “ *sons of GOD,*

“ *and fellow-heirs with CHRIST* ” in everlasting glory ; who reflects, I say, what nameless numbers of these are robbed of GOD’s Precious Gift of Life to them, before they have known the one sole benefit of living ; who are not suffered to stay in this world, till age and experience have done their best for them, have helped them to know the inward voice and operation of GOD’s SPIRIT, helped them to find and feel that evil curse and sting of death, which must be taken from within them before they can die the death of the righteous ; but, instead of all this, have been either violently forced, or tempted in the fire of youth and full strength of sinful lusts, to forget GOD, eternity, and their own souls, and rush into a kill or be killed, with as much furious haste and goodness of spirit, as tyger kills tyger for the sake of his prey ? ADDRESS, p. 175, l. 28, to l. 23 of p. 176. [See Note D, § 2.]

### Note C.

( C ) *The man of valour, whom consenting nations have dignified with the title of HERO.*]

1. Who, but the fiery dragon, would put wreaths of laurel on such HEROES heads ? Who, but he, could say unto them, “ *Well done, good and*  
“ *faithful* ”



“ *faithful servants ?*” ADDRESS, p. 175, l. 23  
—27.

2. The Christian who acts in the destroying fury of War, acts in full contrariety to the whole Nature and Spirit of CHRIST; and can no more be said to be led by His Spirit, or be One with Him, than those his enemies “ *who came forth with swords and staves to take Him.*” Blinded Protestants think they have the glory of slaughtering blind Papists; and the victorious Papist claims the merit of having conquered troops of Heretics. But alas! the conquest is equally great on both sides; both are entitled to the glory of the same victory: and the glorious victory, on both sides, is only that of having GOSPEL-GOODNESS equally under their feet.

3. When a Most Christian Majesty, with his catholic church, sings a Te Deum at the high altar, for rivers of Protestant blood poured out; or an Evangelic church sings praise and glory to THE LAMB OF GOD, for helping them, from His Holy Throne in Heaven, to make Popish towns like to Sodom and Gomorrha; they blaspheme GOD, as much as Cain would have

done, had he offered a sacrifice of praise to GOD, for helping him to murder his brother —— Let such worshippers of GOD be told this, that the field of blood gives all its glory to Satan, who was “*a murderer from the beginning ;*” and will, to the end of his reign, be the only receiver of all the glory that can come from it.

4. A glorious Alexander in the heathen world, is a shame and reproach to human nature ; and does more mischief to mankind in a few years, than all the wild beasts, in every wilderness upon earth, have ever done from the beginning of the world to this day. But such a HERO, making the same ravage from country to country with Christian soldiers, has more thanks from the Devil, than twenty pagan Alexanders would ever have had. To make men kill men, is meat and drink to that roaring adversary of mankind, “*who goeth about seeking whom he may devour :*” but to make Christians kill Christians for the sake of CHRIST’S Church, is his *highest triumph* over THE HIGHEST MARK, which CHRIST has set upon those whom He has purchased by His Blood —— “*This commandment,*” saith He, “*I give unto you, that ye LOVE ONE ANO-*”  
 “*THER — By this shall all men know that ye are*  
 “ my

“ my disciples, *if ye LOVE ONE ANOTHER as I*  
“ *have LOVED YOU.*”

5. Can the Duellist, who had rather sheath his sword in the bowels of his brother, than stifle that which he calls an affront ; can he be said to have THIS MARK of belonging to CHRIST ? and may not he that is called his Second, more justly be said, to be second to none in the love of human murder ? Now, what is the difference between the haughty Duellist, with his provided Second, meeting his adversary with sword and pistol, behind a hedge or a house ; and two kingdoms, with their high-spirited regiments, slaughtering one another in the field of battle ? It is the difference that is between the murder of one man, and the murder of an hundred thousand. Now imagine the Duellist *fasting and confessing his sins to GOD* to-day, because *he is engaged to fight his brother* to-morrow ; fancy again the Conqueror got into his closet, and, on his bended knees, lifting up hands and heart to GOD, for blessing his weapons with *the death of his brother* ; and then you have a picture, in little, of the great piety, that begins and ends the Wars all over Heavenly Christendom. AD-

DRESS, p. 167 l. 17 ad fin. p. 168, p. 169, p. 170, l. 1—6.

### Note D.

(D) *Surrounded with evil as men are, &c.*]

1. That GOD's Providence over his fallen creatures, is nothing else but a Providence of Love and Salvation; turning, through ways of Infinite Wisdom, sooner or later, all kinds of evil into a *New Good*; making that which was lost to be found, that which was dead to be alive again; not willing that one single sinner should want That, which can save him from eternal death; is a truth as certain, as that GOD's Name is, **I AM THAT I AM.**

2. Love, Goodness, and Communication of Good, is the immutable Glory and Perfection of the **DIVINE NATURE**; and nothing can have Union with GOD, but that which partakes of This Goodness. The Love that brought forth the existence of all things, changes not thro' the fall of its creatures; but is continually at work, to bring back all fallen nature and creature, to their First State of Goodness. All that passes for a time between GOD and his fallen creature,

is but one and the same thing, working for one and the same end : and tho' this is called *wrath*, that called *punishment*, *curse*, and *death* ; it is all, from the beginning to the end, nothing but The Work of The first Creating Love ; and means nothing else, does nothing else, but those works of purifying fire, which must, and alone can, burn away all that dark evil, which separates the creature from its First Created Union with GOD. GOD's Providence, from *The Fall to The Restitution of all things*, is doing the *same thing*, as when He said to the dark chaos of fallen nature, "*Let there be light* ;" He still saith, and will continue saying the same thing, till there is no evil of darkness left in all that is nature and creature. GOD creating, GOD illuminating, GOD sanctifying, GOD threatening and punishing, GOD forgiving and redeeming, is but one and the same essential, immutable, never-ceasing Working of The DIVINE NATURE. That in GOD, which illuminates and glorifies Saints and Angels in Heaven ; is that very *same Working* of The DIVINE NATURE, which wounds, pains, punishes, and purifies Sinners upon earth. And every number of destroyed sinners, whether thrown by Noah's flood, or Sodom's brimstone, into the terrible furnace of a life, insensible of any thing  
but



but new forms of raging misery, till Judgment's day; must, thro' the *all-working, all-redeeming* LOVE OF GOD which never ceases, come at last to know, that they had lost, and have found again, such a GOD OF LOVE as This.

2. Now, from this view of GOD's Infinite Love and Mercy in CHRIST JESUS, willing nothing, seeking nothing, thro' all the regions of His Providence, but that sinners of all kinds, the boldest rebels against all His Goodness, may have their *proper remedy*, their *necessary means* of being fully delivered from all that *hurt, mischief, and destruction*, which, in full opposition to their GOD and Creator, they had brought upon themselves; from this view, I say, of GOD and CHRIST, using every miracle of Love and Wisdom, to give *Recovery* of Life, Health, and Salvation, to all that have rebelled against Them; look at *The Murdering Monster of War!* And what can its name or nature be, but a *Fiery Great Dragon*, a full figure of Satan broke loose, and fighting against every REDEEMING VIRTUE OF THE LAMB OF GOD? Look at Warring Christendom! what smallest drop of Pity towards sinners, is to be found in it? or how could a  
spirit

spirit all hellish, more fully contrive and hasten their destruction? It stirs up and kindles every passion of fallen nature, that is contrary to the all-humble, all-meek, all-loving, all-forgiving, all-saving Spirit of CHRIST.—It unites, it drives, and compels nameless numbers of unconverted sinners to fall, murdering and murdered, amongst flashes of fire, with the wrath and swiftness of lightning, into a fire infinitely worse than that in which they died. —O sad subject for Thanksgiving days, whether in Popish or Protestant churches! For if there is a Joy of all the Angels in Heaven, for “*one sinner that repenteth*,” what a joy must there be in hell, over such multitudes of sinners not suffered to repent? And if “*they who have converted many to righteousness, shall shine as stars in the firmament for ever*,” what *Chorazin’s* woe may they not justly fear, whose proud wrath and vain-glory have robbed such numberless troops of poor wretches, of all time and place of knowing what righteousness they wanted for the salvation of their immortal souls?

3. “For the glory of his Majesty’s arms,” said once a Most Christian King: Now if, at that time, his catholic church had called a solemn assembly, to unite hearts and voices in this pious prayer,

prayer, " O blessed JESUS, dear Redeeming  
 " LAMB OF GOD, Who camest down from  
 " Heaven to save mens lives and not destroy  
 " them ! go along, we humbly pray Thee, with  
 " our bomb-vessels and fire-ships ; suffer not our  
 " thundering cannon to roar in vain ; but let  
 " Thy tender hand of Love and Mercy direct  
 " their balls to more heads and hearts of thine  
 " own redeemed creatures, than the poor skill  
 " of man is able of itself to do"—had not such  
 prayers had more of the "*man of the earth*,"  
 more of "*the son of perdition*" in them, than the  
 Most Christian king's glorying in his arms ? O  
 when will one single Christian church, or people,  
 tremble at *the share they have in the Death of*  
*sinners !* ADDRESS, p. 176, l. 24 to l. 2 of p.  
 177 ; p. 171 l. 24 to l. 7 of p. 173 ; p. 174 l. 21  
 to l. 8 of p. 175 ; p. 178 l. 11 to l. ult. of p.  
 179.

### Note E.

( E ) *The same must also be true of Christian NA-*  
 TIONAL *life and duty, &c.*] 1. What blindness  
 can well be greater, than to think, that a Chris-  
 tian Kingdom, as such, can have any other  
 Goodness, or Union with CHRIST, but that very  
 Goodness,

Goodness, which makes the Private Christian to be One with Him, and a Partaker of The Divine Nature? Or that pride, wrath, ambition, envy, covetousness, rapine, resentment, revenge, hatred, mischief, and murder, are only "*the works of the devil*," whilst they are committed by private or single men; but when carried on by all the strength and authority, all the hearts, hands, and voices of a Whole Nation, that the devil is then quite driven out of them, loses all his right and power in them, and they become holy matter of church-thanksgivings and the sacred oratory of pulpits.

2. Look at that which the Private Christian is to do to his neighbour, or his enemy; and you see that very thing, which one Christian Kingdom is to do to another. Look at that, which proves a man to be not led and governed by The Spirit of CHRIST; and you see that, which proves a Kingdom to be under the dominion and power of Satan. — Wherever *pride* is, there the Devil is riding in his first fiery chariot; and wherever *wrath* is, there he has his first murdering sword at work. What is it that fallen man wants to be redeemed from, but pride and wrath,  
envy

224 Note E continued. Note F.

envy and covetousness ? He can have no higher separation or apostasy from GOD, no fuller union with Satan and his angels, than he has of the spirit of these tempers : they constitute that, which, whether you call it SELF or SATAN in him, the meaning is the same.

3. Now suppose man not fallen into this SELF or SATAN, and then there could be no more War or fighting in him, than there was in THE WORD made man in our flesh. Or suppose him *redeemed* from his fallen nature, by a new birth of THE LAMB OF GOD born in his soul ; and then he can no more be hired to kill men gloriously in the field, than to carry a dark lantern by night to a powder-plot. ADDRESS, p. 170, l. 7, to l. 23 of p. 171.

Note F.

( F ) *If we desired, that to the people who sit in darkness, &c.]* Would you further see the fall of the Universal Church, from being led by THE SPIRIT OF CHRIST, to be guided by the inspiration of *the great fiery dragon* ; look at all European Christendom sailing round the globe, with fire and sword, and every murdering art of  
war,



war, to seize the possessions, and kill the inhabitants, of both the Indies. What natural right of man, what Supernatural Virtue which CHRIST brought down from Heaven, was not here trodden under foot? All that you ever heard or read of heathen barbarity, was here outdone by Christian conquerors. And to this day, what wars of Christians against Christians, blended with scalping heathens, still keep staining the earth and the seas with human blood, for a miserable share in the spoils of a plundered heathen world! A world, which should have heard, or seen, or felt nothing from The Followers of CHRIST, but a DIVINE LOVE, that had forced them from distant lands, and through the perils of long seas, to visit strangers with Those Glad Tidings of Peace and Salvation to all the world, which Angels from Heaven, and shepherds on earth, proclaimed at The Birth of CHRIST. ADDRESS, p. 180 l. 1—26.

Note G.

1. Now, let “*the wisdom of this world,*” from its learned throne, condemn all this as *enthusiasm*; it need be no trouble to any one, to be condemned by “*that wisdom,*” which GOD Himself hath

Q

condemned



condemned as “ *foolishness with Him.*” For “ *the wisdom of his world*” hath all the *contrariety* to Divine Wisdom, that the flesh hath to The Spirit, earth to Heaven, or damnation to Salvation. It is a wisdom, whose spirit and breath keep all the evil that is in fallen man alive; and which, in its highest excellence, has only the full grown nature of that “ *carnal mind, which is Enmity against GOD.*” It is a “ *wisdom that is sensual and devilish;*” that hinders man from knowing and dying all those deaths, without which there can be no New Life.

2. *This wisdom* hath asked, “ how it is possible for Christian kingdoms, in the neighbourhood of one another, to preserve themselves; unless the strength and weapons of War are every one’s defence, against such invasions incroachments, and robberies, as would otherwise be the fate of Christian Kingdoms from one another.”

3. This question is so far from needing to be answered, that it confesses all, and proves all that has been said of the fallen state of Christendom, to be strictly true. For if this is the governing

ing spirit of Christian Kingdoms, that no one of them can subsist in safety from its neighbouring Christian Kingdom, but by its *Weapons of War*; are not all Christian Kingdoms equally in the same Unchristian State, as *two neighbouring bloody knaves*, who cannot be safe from one another, but as each other's *murdering arms* preserve and protect them? This plea, therefore, for Christendom's wars, proves nothing else but *The Want of Christianity* all over the Christian World; and stands upon no better a foundation of righteousness and goodness, than when one murdering knave kills another that would have killed him.

4. But to know, whether Christianity wants or admits of War, Christianity is to be considered as in its *Right State*. Now the true state of the World turned Christian, is thus described by the great Gospel-Prophet, who shewed what a CHANGE it was to make in the fallen state of the world——“ *It shall come to pass,*” saith he, “ *in the last days,*” that is, in the days of Christendom, “ *that The Mountain of The LORD's* “ *house,*” His Christian Kingdom, “ *shall be* “ *established in the top of the mountains, and all* “ *nations shall flow unto it; and many people shall*

“ *say, Let us go up to The Mountain of The*  
 “ *LORD’s house, and He will teach us of His*  
 “ *Ways, and we will walk in His Paths.*” Isaiah  
 ii. 2, 3. Now, what follows from this going up  
 of the nations to The Mountain of The LORD’s  
 house, from His teaching them of His Ways,  
 and their walking in His Paths? The holy Pro-  
 phet expressly tells you in his following words,  
 ver. 4, “ *They shall beat their swords into plough-*  
 “ *shares, and their spears into pruning-hooks: na-*  
 “ *tion shall not lift up its sword against nation,*  
 “ NEITHER SHALL THEY LEARN WAR ANY  
 “ MORE.”

5. This is the Prophet’s *True Christendom*; with  
 one and the same essential DIVINE MARK set  
 upon it, as when THE LAMB OF GOD said,  
 “ *By THIS shall all men know, that ye are my*  
 “ *disciples, IF YE LOVE ONE ANOTHER AS I*  
 “ *HAVE LOVED YOU.*” CHRIST’s Kingdom of  
 GOD is no where come, but where “ *the works*  
 “ *of the devil are destroyed,*” and men are  
 “ *turned from the power of Satan unto GOD.*”  
 GOD is only another name for THE HIGHEST  
 AND ONLY GOOD; and the Highest and Only  
 Good, means nothing else but LOVE with all its  
 Works——Satan is only another name for *the*  
*whole*

*whole and all of evil ; and the whole of evil is nothing else, but its whole contrariety to LOVE : and the sum total of all contrariety to Love, is contained in Pride, Wrath, Strife, Self, Envy, Hatred, Revenge, Mischief, and Murder. Look at these, with all their fruits that belong to them, and then you see all the princely power, that Satan is, and has in this fallen world*

6. Would you see, when and where the Kingdoms of this fallen world are become a Kingdom of GOD, the Gospel-Prophet tells you, it is *then and there* where ALL ENMITY ceaseth——

“ *The wolf,*” saith he, “ *shall dwell with the lamb,*  
 “ *and the leopard shall lie down with the kid ;*  
 “ *the calf, and the young lion, and the fatling*  
 “ *together, and a little child shall lead them. The*  
 “ *cow and the bear shall feed, their young ones shall*  
 “ *lie down together ; and the lion shall eat straw like*  
 “ *an ox. The sucking child shall play on the hole*  
 “ *of the asp, and the weaned child shall put his hand*  
 “ *on the cockatrice’s den.”* (N. B.) “ *They shall*

“ *not HURT or DESTROY IN ALL MY HOLY*  
 “ *MOUNTAIN.”* Isaiah xi. 6. See here a Kingdom of GOD on the earth ! It is nothing else but a Kingdom of mere LOVE, where all HURT and DESTROYING is done away, and

every work of ENMITY changed into one united power of HEAVENLY LOVE. But observe, again and again, whence this comes to pass, that GOD's Kingdom on earth is, and can be nothing else, but the power of REIGNING LOVE—— The Prophet tells you, it is, because in the Day of His Kingdom, “ *the earth shall be full of The* “ Knowledge of the LORD, *as the waters cover* “ *the sea!*” —— Therefore, O Christendom! THY WARS are thy certain proof, that thou art all over *as full of an Ignorance of GOD*, “ *as the* “ *waters cover the sea.*”

7. As to the present fallen state of Universal Christendom, working under *the spirit and power of the great fiery dragon*, it is not my intention to shew, how any part of it can subsist, or preserve itself from being devoured by every other part, but by *its own dragon-weapons*.

8. But the Christendom that neither wants, nor allows of War, is only THAT, where CHRIST IS KING, and HIS HOLY SPIRIT THE ONLY GOVERNOR of the wills, affections, and designs of all that belong to it. It is my complaint against and charge upon all the Nations of Christendom,

tendom, that this necessity of murdering arms is *the dragon's monster*, that is equally brought forth by all and every part of fallen Christendom; and that, therefore, all and every part, as well Popish as Protestant, are at *One and the Same Distance* from THE SPIRIT of their Lord and Saviour THE LAMB OF GOD, and therefore *All want One and the Same Entire Reformation.* ADDRESS p. 180 l. 1 to l. 13 of p. 181; p. 183 l. 24 to the end; p. 184, 185, 186, 187.





# DISCOURSE IX.

ON THE DESIRE OF THE COMING  
OF THE LORD JESUS:

From REV. XXI. 20.

DIS-



# DISCOURSE IX.

R E V. xxii. 20.

“COME, LORD JESUS!”

THIS is the fervent invocation of the Evangelist St. John ----- of him, who was distinguished by the honourable appellation of “*the beloved disciple* ;” who had leaned on his Master’s bosom, and was eminently endued with His Spirit ; and to whom the sublimer mysteries of His Universal Kingdom were made known.

He was favoured with a representation of the state of the church thro’ all its periods ; “*the things that were, and the things that should be hereafter* : and in this vision, he beheld the various revolutions of error and truth, impurity and holiness, affliction and peace ; the permitted release, and temporary triumph, of the great adversary of souls ; the utter dissolution of his p

and his final and irreverfible condemnation. He beheld the awful appearance of the Supreme Judge----- “ the univerfal filent at-  
 “ tention of all to the loud blafts of that  
 “ alarming trumpet, which fhakes the  
 “ pillars of the world, pierces the inmoft  
 “ caverns of the earth, refounds from every  
 “ part of the encircling heavens, and af-  
 “ fembles together the living and the dead  
 “ ----- the judgment fet; the books  
 “ opened; the adjudication of all to their  
 “ eternal ftates; *the heavens rolled up as a*  
 “ *fcrowl; the earth, and all things therein,*  
 “ *confumed and burnt up!*” He beheld,  
 alfo, the “ *New Heavens, and the New*  
 “ *Earth, wherein dwelleth Righteoufnefs!*”  
 the fplendour, purity, and happinefs of  
 which, are defcribed in the twenty-first  
 chapter of this Divine book, with the fub-  
 limeft images.

And a voice from heaven faid, “ *Behold,*  
 “ *The Tabernacle of GOD is with men;*  
 “ *and He will dwell with them, and they fhall*  
 “ *be*

*“ be His People ; and GOD Himself shall be  
 “ with them, and be their GOD ! And  
 “ GOD shall wipe all tears from their eyes ;  
 “ and there shall be no more death, neither  
 “ sorrow, nor crying, neither shall there be  
 “ any more pain : for the former things are  
 “ past away ! He that overcometh, shall in-  
 “ herit all things : he shall drink of The  
 “ River of The Water of Life, that issues  
 “ from The Throne of GOD and THE  
 “ LAMB ; and eat of The Tree of Life, that  
 “ grows on the banks of that river, whose  
 “ Leaves are for the Healing of the nations.  
 “ And behold, I come quickly ; and my reward  
 “ is with me, to give to every man according  
 “ to his work,” according to the prevailing  
 work of his will. “ Blessed are they that do  
 “ his commandments, that they may have a  
 “ right to The Tree of Life ; and may enter  
 “ in, thro’ the gates, into The City of GOD :  
 “ for without are dogs, the fearful and unbe-  
 “ lieving, the abominable, and murderers, and  
 “ whoremongers, and forcerers, and idolaters,  
 “ and whosoever loveth and maketh a lie ! I  
 “ JESUS,*



“ JESUS, *who have sent mine Angel to testify*  
 “ *these things, I am the root and offspring of*  
 “ *David, and The Bright and Morning-Star.*  
 “ *And The Spirit and The Bride say, Come !*  
 “ *And let him that heareth say, Come ! And*  
 “ *let him that is athirst, come : and who so-*  
 “ *ever will, let him take The Water of Life*  
 “ *freely. He which testifieth these things,*  
 “ *saieth,---Surely, I come quickly !*” And to  
 this gracious assurance, the pure and devout  
 heart of the Evangelist immediately replies  
 —“*Amen ! Even so---Come, LORD JESUS !*”

For The Restoration of fallen nature, and  
 to establish the foundation of an universal  
 conquest over all its evil thro’ The Power  
 of a Divine Life manifested in it, CHRIST  
 came once by incarnation, and “ *dwelt*  
 “ *among men full of Grace and Truth :*” and  
 to accomplish the design of that wonderful  
 dispensation, He shall come at last as a glori-  
 ous Judge, to make an awful distinction,  
 and an everlasting separation, between evil  
 and good. And it is principally in this re-  
 spect,

spect, that the Evangelist desires Him to come --- “ *Come, LORD JESUS, as an*  
 “ *Almighty Judge, to subvert Anti-Christ,*  
 “ *and destroy the kingdom of sin and Satan !*  
 “ *Come, as an Almighty Redeemer, and*  
 “ *bring a full and final deliverance from all*  
 “ *evil, to all contrite and broken hearted*  
 “ *sinners !*”

It is the unfeigned desire of every soul that has received “ *The Spirit of adoption,*” to obtain The Enjoyment of CHRIST. He so ardently longs to behold the Face of his REDEEMER, and to live continually in His Transforming Presence, that his apprehension can suggest to him nothing so precious. Having had some perception of the happiness which his heart perpetually sighs for, he says ---- “ If the first fruits are so grate-  
 “ ful, how much more delicious the full  
 “ vintage ! If the dawning of the day be  
 “ so bright, how much more resplendent  
 “ the risen sun ! If a glimpse of GOD’s  
 “ Reconciled Countenance is so transport-  
 ing,

“ ing, how transcendently rapturous must  
 “ be The Fulness of that Countenance re-  
 “ served for me in the heavens !”

This desire the psalmist hath illustrated by the similitude of a chased hart : “ *as the*  
 “ *hart,*” the hart pursued, heated, affrighted, and vexed by the hunters, “ *panteth after*  
 “ *the water-brooks ; so doth my*” weary, oppressed, and wounded “ *soul pant after*  
 “ *Thee, O GOD ! my soul thirsteth for*  
 “ *GOD, for The Living GOD ! When*  
 “ *shall I come and appear before GOD---*” before GOD, in the full sense of His Redeeming Mercy, and the full enjoyment of His Adorable Presence in the highest heavens ? And the chief ground of this desire St. Paul expresses by a metaphor taken from the condition of the naked, who have neither garment to cover nor house to receive them. As such wretchedness will naturally seek after a place of shelter, and wish for a covering to conceal its shame ; so The Christian, convinced of the poverty and deformity

formity of his fallen life, longs for “ *a building not made with hands,*” an eternal habitation, which he knows GOD has prepared for his redeemed spirit ; and for that Union with CHRIST, which will invest him with The Pure and Spotless, The Rich and Honourable Robe of His Righteousness. “ *We desire to be cloathed upon, that Mortality may be swallowed up of LIFE :*” we long to have this corruptible put on incorruption : we groan to be delivered from this earthly body of impurity and misery, derived from the First Adam ; and to receive from THE LORD, as the Second Adam, that Heavenly Body which HIS SPIRIT only can renew. The same great Apostle, to sooth the afflictions of the Hebrew Christians, to animate their hope and strengthen their faith, persuading them to wait with calm resignation, assures them of the Speedy Coming of THE LORD JESUS : “ *cast not away your confidence,*” says he, “ *which bath great recompence of reward ; for ye have need of patience, that after ye have done The Will*

*“ of GOD ye might receive the promises : for  
 “ yet a little while, and He that shall come,  
 “ will come, and will not tarry.”* And he commends the Thessalonians, that they were *“ turned to GOD from idols, to  
 “ serve The Living and True GOD ; and to  
 “ wait for His Son from heaven,”* with the unreserved dependence, and affectionate expectation, becoming those, whom *“ He  
 “ has redeemed from impending wrath.”*

The motives to this desire of the Coming of THE LORD JESUS, are various and powerful.

It is prompted by a sense of remaining sin and corruption. This disturbs the tranquillity of the soul, interrupts its Communion with GOD, embitters its present enjoyments, and endangers its everlasting welfare : and therefore, like the nobleman, who besought *“ CHRIST to come down  
 “ immediately and heal his son, because he was  
 “ at the point of death ;* The Christian, dreading some fatal turn of his malignant dif-

disorders, constantly implores the interposition of His Divine Help, and says, ——  
 “ *Come, LORD JESUS!* and heal the  
 “ deadly wounds which sin has made.”

It is prompted also by a dread of the known and unknown power of the great enemy of souls. With the subtilty of a spirit once illustrious and exalted among the angelic hosts, he insinuates himself into all the appetites and passions, the faculties and operations of fallen nature. He takes possession of the seat of fancy ; and by prompting the continual pursuit of trifles apparently innocent, betrays the mind from its attention to its Supreme and Ultimate Good. He sits upon the cup of which we drink, and at the table where we eat ; he mingles in the tumults of mirth, and steals upon the solitude of sadness ; and when riches, honour, or pleasure, is the object of desire, he softens the luxury of idleness, or animates the industry of labour. In all instances, where the sensuality, pride, envy, hatred, and wrath



of fallen nature, may be excited and inflamed; he acts with a powerful but secret influence, that is generally not distinguished from the agitated and tumultuous motions of mind and body. What can preserve the soul from such a combination of subtilty, malignity, and power, but The Continual Presence of THE LORD JESUS, as its Light, its Meekness, its Purity, and its Love?

“ O Come LORD JESUS! — Come now  
 “ by THY SPIRIT, and secure us against  
 “ the designs of our spiritual adversary!  
 “ Come, in Thy Own Person, and deliver  
 “ us for ever from his malice, his delusion,  
 “ and his strength!”

The frequent and unavoidable connexion with profane and sensual men, who thro’ self-confidence, and the love of the world, fear not to reject the offered Redemption of THE LORD JESUS, is another motive to this desire. To The Christian, who knows the corruption and frailty of the heart, and the necessity of “ *abstaining even from the*  
 “ *appear-*

“ *appearance of evil,*” the principles, the language, and the practices of such persons, cannot but be the occasion of some danger, and much disquiet : their company is like that of the self-willed and disobedient Jonah, whose presence made the sea tempestuous, and the navigation of the ship perilous. Therefore, as he that dwells among thorns, and briars, and scorpions, has the strongest reason to wish that he might change his dwelling ; so The Christian desires “ *The* “ *Coming of THE LORD JESUS,*” that he may be rescued from the conversation of profane scorers, who, in the ignorance and vanity of their hearts, while they “ *are* “ *wretched, and miserable, and poor, and* “ *blind, and naked,*” fancy themselves honourable, and wise, and happy, and “ *to* “ *be increased*” in mental riches, and “ *to* “ *have need of*” no restraint, no instruction, no salvation.

But the most powerful motive to this desire, is the Divine Hope of a plenary and perfect

Restoration of GOD's Image in the soul.

“ *The Coming of THE LORD JESUS*” will bring Consummate Redemption to every faithful and humble penitent ; when, being delivered from all corruptibility, he shall flourish like The Tree of Life, without barren branch, superfluous bough, or fading leaf. This is The Day of his Restoration to The Peace, Order, and Harmony, The Life, Light, and Love, of his First State in God ; The Day of his Reunion with FATHER, SON, AND HOLY SPIRIT.

From the nature of this desire, and the motives that awaken it, we learn that the state and condition of man, even of the holiest and best man in this world, is, in a comparative sense, a state of distance from THE LORD JESUS. Here, like Israel in the way to Canaan, the Christian has a few grapes, a little taste of the goodness of the land to which he is travelling ; but the full vintage is reserved 'till the Second Coming of THE LORD JESUS, Whom now he  
 beholds

beholds as an inheritance afar off. “ *While we are at home in the body,*” says St. Paul, “ *we are absent from THE LORD;*” absent from The Fulness of The Light of His Countenance, from The Perfection and Glory of His Image! “ *Now we see*” the nature, works, and will of GOD, the nature of the soul, the evil and malignity of sin, the nature and power of Redemption from it, “ *through a glass darkly; then we shall see face to face,*” “ *shall know even as we are known.*”

This sense of the want of THE LORD JESUS, and of the certainty of His Second Coming, and its effectually Redeeming Influence, should so endear Him to the soul, that now, while we have life and health, and the possession of our will and affections, we should chuse Him, love Him, delight in Him, and pursue Him, as our Supreme and Only Good. When distress puts on her most formidable terrours, and death approaches with resistless haste, then, when the arm of

all earthly dependence will be broken, and the tongues of all our friends become silent thro' excess of sorrow and inability to help or comfort us—then, in the anguish and terrour of our souls, we shall be constrained to cry,

“ Come, LORD JESUS!—LORD JESUS  
 “ help us, save us, deliver us from *the second*  
 “ *death!*” We should, therefore, Now, “*while*  
 “ *it is called To-day,*” and “ *before the night*  
 “ *cometh,*” the awful night of imbecillity, confusion, distraction, darkness; “ *the night*  
 “ *that may hide*” the blessed opportunity from  
 “ *our sight;*” we should Now “ *know the*  
 “ *things that concern our everlasting peace;*” and, with all our heart, trust in THE LORD JESUS, as “ *our Wisdom, our Sanctification,*  
 “ *our Righteousness, and Hope of Glory.*” We should so admire Him, so seek after Him, so set our hearts upon Him, that this may be the language of their continual aspirations, “ *Whom have we in heaven, but*  
 “ *Thee; and there is none upon earth, that*  
 “ *we desire besides Thee!*” Our faith in Him should be so lively, our dependence upon  
 Him

Him so unreserved, our love towards Him so ardent, our resignation to Him so absolute, that at all times, and in every state and condition, whether of comfort or affliction, health or sickness, life or death, we should be able to say, with humble confidence and joy, “*Come, LORD JESUS!*”

When the mind is in such a frame, how great must be the honour and advantage of a bodily dissolution! “*O death! where is now thy once dreaded sting? O grave! where is now thy once boasted victory?*” Not only to St. Paul, but to every humble Christian, to whom “*to live is CHRIST,*” “*to die*” must, indeed, be “*gain*”——gain of liberty from the servitude of the world, from the assaults of Satan, from the tyranny of carnal appetites, and from the burthen of all corruption! gain of complete victory over every enemy! gain of the sweetest Communion with “*The Spirits of the Just made Perfect*” and the innumerable hosts of Pure Angels, in The Awful  
and



and Adorable Presence of THE BLESSED TRINITY ! gain of Consummate Holiness and Honour in The Restoration of GOD's Image in the soul !

If such is the temper of our spirits, if we sincerely wish for the “ *New Heavens and the New Earth wherein dwelleth Righteousness,*” and “ *love*” and long for “ *The Appearing of the LORD JESUS ;*” this temper will necessarily be accompanied with “ *Godly Sorrow*” for sin, and constantly renewed endeavours to lessen its dominion over us. To the broken and contrite heart ; to him alone, who feels the heavy burthen of corrupt nature, who labours under it, is weary of it, and groans to have it removed, can “ *The Coming of the LORD JESUS*” be either the object of desire, or the source of comfort. But if we feel not this burthen ; or feel it, and, however painfully, yet willingly bend under it : if we secretly hug the chain, with which The God of This World binds us down to his  
own

own region ; and tho' we avow not the love of sin, yet with all the ardour of desire pursue riches, honour, and pleasure, which are the factors and instruments of sin ; in vain shall we say at any time, whether of life or death, "*Come, LORD JESUS!*" The Prophet has already spoken to us——"*Woe*  
 "*unto you, that desire The Day of THE*  
 "*LORD ! to what end is it for you ? To you,*  
 "*The Day of THE LORD is darkness, and*  
 "*not light — as if a man did flee from a lion,*  
 "*and a bear met him ; or went into the*  
 "*house, and leaned his hand upon the wall,*  
 "*and a serpent bit him. Shall not The Day*  
 "*of THE LORD be darkness, and not light ?*  
 "*even very dark, and no brightness in it ?*"

The consideration of such a tremendous state, should urge us to turn immediately to That Light, which is The Only Light of the human soul ; and in the deepest sense of the darkness, impurity, poverty, and misery, of sinful nature, to beseech our BLESSED IMMANUEL, to enrich us with  
 the

the all-sufficient treasure of His Own Divine Spirit ; that “ *precious pearl, for the purchase of which, the merchant*” in the Gospel, who found it could be purchased only at such a price, “ *sold all his possessions,*” all that in the vanity of self love he had before thought dear and valuable in his earthly life.

This is The Only Principle of availing Faith and Repentance ; The Life and Strength of that Regenerate Nature, which is born in Grace, and perfected in Glory ! This will quench the fiery darts of Satan ; this will dispel the terrors of conscience ; this, like Elijah’s fiery chariot, will raise our souls above the desires of flesh and blood, above the low interests and pursuits of a vain, deceitful, and perishing world ; ’till at last they shall be exalted to The Presence of THE LORD JESUS, at the Right Hand of The Throne of GOD !——there, no impurity can stain, no darkness mislead, no outward nor inward enemy alarm us ;  
there

there is no death, neither of sin, nor misery, nor nature !

May we, therefore, now resolve, to adhere so invariably to THE LORD JESUS, to believe in Him, desire Him, and depend upon Him, as The Only Principle of Life and Light, Purity and Love, Peace and Blessedness ; that with respect not only to the Consummation of Future Glory, but to the continual want of the illuminating and sanctifying influences of Present Grace, we may join the Beloved Disciple in his devout request, and say, with unfeigned lips, “ Come, LORD JESUS ! ”

O “ Come, LORD JESUS ! ” in the day of abundance, and make us humble, temperate, watchful, and liberal ; in the day of want, and make us contented and chearful ; in the day of sin, and make us penitent ; in the day of trouble, and make us patient ; in the day of temptation, and make us strong ! O “ Come,” in the day of health,  
and

and suffer us not to forget the day of sickness; in the day of sickness, and assure us of the blessed issue of our earthly pilgrimage; in the day of life, and make us watchful against the day of death; in the day of death, and translate our souls to Everlasting Life, Purity, and Peace! “ *Amen*: COME,  
“ LORD JESUS!

A  
L E T T E R,

OCCASIONED BY

The Lord Bishop of GLOUCESTER's

DOCTRINE OF GRACE.

LITTLE CHILDREN, IT IS THE LAST TIME:  
AND AS YE HAVE HEARD THAT ANTI-  
CHRIST SHALL COME, EVEN NOW ARE  
THERE MANY ANTICHRISTS; WHEREBY  
WE KNOW, THAT IT IS THE LAST TIME.  
THEY WENT OUT FROM US, BUT THEY  
WERE NOT OF US; FOR IF THEY HAD  
BEEN OF US, THEY WOULD NO DOUBT  
HAVE CONTINUED WITH US: BUT THEY  
WENT OUT, THAT THEY MIGHT BE MADE  
MANIFEST, THAT THEY WERE NOT ALL  
OF US. BUT YE HAVE AN UNCTION FROM  
THE HOLY ONE, AND YE KNOW ALL  
THINGS. I HAVE NOT WRITTEN UNTO  
YOU, BECAUSE YE KNOW NOT THE TRUTH;  
BUT BECAUSE YE KNOW IT, AND THAT  
NO LIE IS OF THE TRUTH. THESE THINGS  
HAVE I WRITTEN UNTO YOU, CONCERN-  
ING THEM THAT SEDUCE YOU. BUT THE  
ANOINTING WHICH YE HAVE RECEIVED  
OF HIM, [THE HOLY ONE] ABIDETH IN  
YOU; AND YE NEED NOT THAT ANY MAN  
TEACH YOU: BUT, AS THE SAME ANOINT-  
ING TEACHETH YOU OF ALL THINGS, AND  
IS TRUTH, AND IS NO LIE, AND EVEN AS  
IT HATH TAUGHT YOU, YE SHALL ABIDE  
IN HIM.

1 JOHN II. 18, 19, 20, 21, 26, 27.





## L E T T E R.

D E A R S I R,

YOU tell me, I may expect to find, in “The Lord Bishop of Gloucester’s Doctrine of Grace,” which you have seen advertised as being in the press, some peculiar notice taken of the writings of the late Mr. Law, particularly his “Confutation of the Projected Defence of Christianity in the Divine Legation of Moses :” and, as an ardent imagination seldom feels an abatement of zeal for its own productions, however imperfect and distorted, you wonder, that an attempt has not been long ago made to rebuild that ruined fabric, “erected at the expence of such immense treasures of learning, fetched from all quarters of the antient and modern world !”\*

I have deferred my answer, till His Lordship’s Doctrine of Grace is published ; and I find, that so far from verifying your prediction, it contains only a vigorous attempt to traduce Mr. Law’s character, but none to refute his arguments. Mr. Law was, indeed, too powerful in the detection of error, to leave it the least disguise for a retreat : he stood upon a ground that was not to be shaken ; and, by the lightest touch, could burst the bubbles of learned conjecture as they rose before him. This power is apparent in all his writings ; they are founded upon the principles of nature, they are consistent with Scripture and themselves, and they are their own impregnable defence : and while they continue to be read, “The Project for the Defence of Christianity in the Divine Legation of Moses,”\* will

\* Mr. Law’s Confutation of the projected Defence of Christianity in the Divine Legation of Moses. p. 6.

\* Ibid. p. 2.

continue to appear “ so contrary to Scripture and  
 “ the truth of things, as no art of words, or stretch  
 “ of genius, however powerful in Paradox, can  
 “ ever be able to support.”

Something, therefore, was necessary to be done. The Academic wit, fond and jealous of The Honour which is supposed to be united to his profession†, is apt to be irritated at the least disgrace: and “ what  
 “ can be more shameful, than to have his own  
 “ principles shewn to be destructive of his own con-  
 “ clusions; what more mortifying, than to have  
 “ those principles, *in whose INVENTION he so much*  
 “ *GLORIED, or in whose USE he so much confided,*  
 “ fairly turned,” by the resistless force of Truth,  
 “ to his own confusion? ‡” Such indignity it may  
 be prudent to conceal in silence, but it cannot be  
 forgotten, and it must be repaid; “manet alta mente  
 “ repôstum!” The authour of it must, if possible,  
 be brought into equal disgrace; but there will be  
 some embarrassment in the manner of doing it. To  
 rise for the support of fiction against so successful a  
 detector of it, may hazard a defeat more shameful  
 than the detection: but the detector, who is old,  
 may soon die; and as his principles happen not to  
 run with the current of fashionable opinion, they  
 may be known only to a few obscure adherents, who  
 will not be hardy enough to appear in their de-  
 fence, and to whom the world will give little atten-  
 tion if they are. But when this propitious event  
 has taken place, the difficulty is but half over: the  
 arguments of the detector, tho’ deprived of his own  
 skill to keep them in their native order and urge  
 them with their native strength, it would be still  
 dangerous to meddle with, lest the attention of some  
 impartial minds, that are not apt to be “ *beguiled*

† Divine Legation of Moses, B. 1, p. 33.

‡ Preface to the Doctrine of Grace, p. xiv.

“ *with enticing words, nor carried away with every* “ WIND of doctrine,” should be turned to the consideration of them, and their irrefragibility should become generally known. His arguments, therefore, must never be examined; and if he can be placed in such a contemptible light as will incline the world to believe that no arguments are to be expected from him, an examination is not likely to happen: some peculiar inferences may be partially selected from his writings, which will serve to support an unpopular charge, if the principles from which they are drawn are kept out of sight. And as this learned and philosophic age is always disposed to join in the cry of fanaticism, no expedient is so promising, as the bringing him forward with one on whom the charge of fanaticism has been long and generally fixed, and offering them up together to appease the injured Deity of Reason. But even this design, so far from being avowed, must be managed with so much caution, that the apparently less considerable victim, tho’ dressed and prepared for the sacrifice as the principal part, must be left to be devoted to the altar, rather by the suffrages of the by-standers, than the declared intention of the priest who has led him thither. To drop the metaphor, the PROJECT for the disgrace of a writer as a fanatic, whose principles are the only security against fanaticism as well among men of genius and learning as, the illiterate and “idiotic,” must be conducted as the under part of the work that is formed for the execution of it: it must appear, not to be the subject itself, but only to rise occasionally from it; to be rather that which in some happy place serves to illustrate the observations of an exuberant mind, than that for the sake of which the observations were made: the perfection of art consists in concealing the appearance of it.

The first exhibition of Mr. Law in the light in which it was so necessary for His Lordship to place him, is in a note on the logical inference His Lordship makes, from the promise of CHRIST to all that are born of Him, that "THE COMFORTER, " *even* THE SPIRIT OF TRUTH, which is THE " HOLY GHOST, should be *in them*, and abide *with* " *them* for ever, and guide them into All Truth." I shall transcribe both the inference and the note.

On the whole then, we conclude, that *all the Scriptures of the New Testament were given by inspiration of God*. And thus the prophetic promise of our blessed Master, that the Comforter should abide with us for ever, was eminently fulfilled. For tho', according to the promise, his ordinary influence occasionally assists the Faithful of all ages, yet his *constant abode* and *supreme illumination* is in the sacred Scriptures of the New Testament. \*

\* The late Mr. William Law, who obscured a good understanding by the fumes of the *rankest enthusiasm*, and depraved a sound judgment, still further, by the prejudices he took up against *all Sobriety* in Religion, seized the above paragraph, as he found it detached from the discourse in a quotation made of it, by an ingenious writer ; and thus descants upon it :  
 " Dr. Warburton's doctrine is this, that the inspired books of  
 " the New Testament is the Comforter or *spirit of truth and*  
 " *illuminator*, which is meant by Christ's being always with  
 " the Church. Let us therefore put the Doctor's doctrine  
 " into the letter of the text, which will best shew how true  
 " or false it is. Christ saith, *if any man love me, my Father*  
 " *will love him, and we will come unto him, and make our*  
 " *abode with him*. That is, according to the Doctor's the-  
 " ology, certain books of Scripture will come to him, and  
 " make their abode with him ; for he expressly confineth  
 " the *constant abode* and *supreme illumination* of God to the  
 " holy Scriptures. Therefore (horrible to say) God's in-  
 " ward presence, his OPERATING POWER OF LIFE  
 " and light in our souls, his dwelling in us, and we in him,  
 " is something of a lower nature, that only may occasionally  
 " happen, and has less of God in it than the dead letter of  
 " Scripture, which alone is the *constant abode* and *supreme*  
 " *illumination*. Miserable fruits of a paradoxical genius!"—



*A humble, earnest, and affectionate address to the Clergy,*  
p. 69-70.

This poor man, whether misled by his *fanaticism* or his *spleen*, has here fallen into a trap which his FOLLY laid for his MALICE. In the discourse, from whence the paragraph so severely handled is taken, I treated distinctly of these *two branches* of the holy Spirit; 1. As he *illuminates the Understanding* under the title of the *Spirit of truth*. 2. As he *rectifies the Will* under the title of the *Comforter*; by the first of which, he *establishes our faith*; and by the second, he *perfects our obedience*.

Now it is under the *first branch* in which this obnoxious paragraph is found. So that *common sense* and *common honesty* require, that when I say, the *constant abode and supreme illumination of the holy Spirit is in the Sacred Scriptures of the New Testament*, I should be understood to mean, that he is there only as the *illuminator of the understanding*, the *establisher of our faith*. But Mr. Law applies my words to the other branch of his office, as the *rectifier of the Will*, the *perfecter of obedience*; and so makes my observation NONSENSE, in order to arraign it of IMPIETY.

Doctr. of Grace, p. 39-41.

This torrent of abuse is, you see, poured forth with great violence; but having spent its rage, it must soon settle and stagnate upon its own lees. In extenuation of the crime with which His Lordship is here pleased to charge Mr. Law, it must be observed, 1. That if *nonsense* is *made* of His Lordship's inference, it is *made*, not by Mr. Law, who truly considers GOD's operating power of LIFE AND LIGHT as ONE POWER, but by that *ingenious writer*, as His Lordship by reciprocal courtesy calls him, the authour of a dissertation on enthusiasm, who quotes it, and from whom Mr. Law professes to have taken it. And, 2. that His Lordship's inferences does not appear to have been *made* nonsense, but stands, in the sermon where His Lordship originally placed it, and in His Lordship's Doctrine of Grace where His Lordship has transplanted it, exactly *in the same light*, as it stands in



*the ingenious writer's* dissertation on enthusiasm, and in Mr. Law's quotation. For where can THE HOLY SPIRIT have His Constant Abode and Supreme Illumination, but where He has his Constant Abode and Supreme Sanctification? Has THE HOLY SPIRIT two constant Abodes? and does He constantly abide in the heart of man as The Restorer of lost Holiness, and constantly abide in the sacred scriptures of the New Testament as The Restorer of lost Light? Where did He constantly abide as The Restorer of lost Light, when there were no scriptures of the New Testament for The Seat of His Constant Abode, and Supreme Illumination? Is there any thing, in point of absurdity, so near to transubstantiation, as the supposing that THE HOLY SPIRIT lives and acts in division and separation from Himself? that He can "dwell PERSONALLY" without that which constitutes His personality? Whatever is essential to that Blessed Spirit, must be always with Him: Light is as essential to Him as Holiness; and wherever He lives and acts, He lives and acts as One Spirit, in whom Light and Holiness dwell for ever. But Light and Holiness, as they cannot be separated in "*The New Creature in CHRIST*" "JESUS, *The Workmanship of GOD, The Renewed Image and Likeness of The DIVINE NATURE,*" so are they never separated in the representations which the Sacred Scriptures give of them; where Light and Darkness are commonly used, to express The Life of Holiness, and The Life of Sin. "I am The Way, The Truth, and The Life," saith HE Who is the only Light of the human soul: "he that followeth me," which includes perfect holiness, "shall not walk in darkness, but shall have The Light of Life;" a Life, from which Light is as inseparable as Holiness! "*His Life,*" says St. John, "*is The Light of men!*" It is A Life of Light; and all that are born of it, "*walk in The Light, as He,*"  
The

The adorable Parent of that Life, "*is in the Light.*" "*Ye were sometimes DARKNESS,*" says St. Paul to the Ephesians; "*children of wrath; alienated from THE LIFE OF GOD; dead in trespasses and sins; walking according to the course of this world, according to the prince of the power of the air, The Spirit that worketh in the children of disobedience: but you hath GOD quickened; ye are his workmanship, created in CHRIST JESUS unto good works. And now are ye LIGHT IN THE LORD: walk as CHILDREN OF LIGHT: for The Fruit of THE SPIRIT is in all Goodness, and Righteousness, and TRUTH;*" it cannot possibly be otherwise: no creature can be A Child of GOD, or made in His Image and Likeness, but because THE SPIRIT OF GOD is born and living in it; and in whatever creature THE SPIRIT OF GOD is born and living, all that THE SPIRIT OF GOD is must be born and living also; and, therefore, Divine Light must be as essential to and inseparable from The New Man in CHRIST JESUS, born of THE WORD AND SPIRIT OF GOD, as Divine Goodness and Righteousness; for "*that which is born of The Spirit, is Spirit:*" it has every thing in it that The Spirit Himself hath. Now, if St. Paul, after thus exhorting the Ephesian converts to walk in the Light, because they, who had been Darkeness, were now Light in THE LORD, Children of Light, born of THE WORD AND SPIRIT OF GOD, from Whom they had received a Spiritual Life, as real and perceptible in its nature and qualities as their animal life; if, after thus appealing to The Life of Light within them, he had told them, that This Light, in which The New Man in CHRIST JESUS lives, and moves, and has his being, was to be taken from them and deposited in the books of the New Testament; that A Written Rule was forming, of which that very epistle, tho' bearing testimony to ano-

ther and better guide, was to make a part, for the seat of 'The Constant Abode and Supreme Illumination of THE HOLY SPIRIT, that would not only supersede His office as The Spirit of Truth, but separate Him from Himself as The Spirit of Holiness—must they not have thought the Apostle mad? Or, if any design could be supposed to be intended by such wild and unmeaning words, must they not have thought, that “*The God of this world, The Prince of the Power of the air,*” had again blinded the Apostle’s heart; and that having lost The Life of Light himself, he had formed a project for bringing them back to their former Darkness, when they were “*dead in trespasses and sins, children of wrath, without hope and without GOD?*” These Ephesians had learned CHRIST from the Supreme and Only Teacher of Heavenly knowledge, having “*heard him*” speaking within them, “*and been taught by Him, as The Truth is in JESUS:*” and whatever knowledge they had understood the Apostle to have had, by “*what he said before*” in a few true and intelligible words; they would have understood, by such an addition of false and incoherent words, that he had No “*Knowledge in THE MYSTERY OF CHRIST.*” Where, then, can the division of THE HOLY SPIRIT OF GOD under the two characters of The Comforter AND The Spirit of Truth, acting in two distinct offices, and by two distinct and distant operations, be founded, but in a bold conceit, that is as contradictory to the express words of CHRIST’s gracious promise, as it is repugnant to the Nature and Operations of THE HOLY SPIRIT?

“A remedy,” says His Lordship, “was to be provided for that helpless condition of man, which hindered the atonement from producing its effect; and this was THE OFFICE of The Holy Ghost, called The Spirit of Truth, AND The Comforter. What, therefore, I propose to consider

“ consider is, THE OFFICE and operations of the  
 “ Holy Spirit, as they are delivered to us in Sacred  
 “ Scripture. HIS OFFICE in general is, to esta-  
 “ blish our faith [as the Spirit of Truth] *and* to per-  
 “ fect our obedience [as The Comforter,] and this  
 “ he doth *by enlightening the understanding, and by*  
 “ *rectifying the will.* These TWO DISTINCT  
 “ BRANCHES of his office, I shall consider in their  
 “ order. And first of all, let us observe the me-  
 “ thod employed by Divine Wisdom in manifesting  
 “ the operations of The Holy Ghost, as The Spirit  
 “ and Guide of Truth.” Doctr. of Grace, p. 2.

3. 4.

The reader being thus led into a fictitious distinction, and afterwards amused by a variety of strange conceits about *congenial eloquence, precursors, sybils, Delphic Oracles, prophetesses, &c.* the great point is at length secured; and that which at first seemed only to be arbitrarily separated for the sake of making two separate heads of discourse, are now two distinct things, that are always to be separated: the branches of the discourse do not now make the branches of THE HOLY SPIRIT'S Office, but are necessarily and unavoidably made by them; the parts into which His One Office is thus assumingly divided, are changed into Two Offices; and the pretended joint characters of The Spirit of Truth AND The Comforter, prove to be two as distinct characters, as “ *The Letter that killeth, and the Spirit that giveth life.*”

But “ all this,” His Lordship says, this division of The One Office and Operation of THE HOLY GHOST, into the Two Distinct Offices and Operations of The Spirit of Truth as the enlightener of the understanding, AND The Comforter as the rectifier of the will, “ is necessarily collected from The  
 “ Words of JESUS which contain this important  
 “ promise of THE HOLY GHOST.” Of His  
 Lord-



Lordship's unsuccessful appeal to the words of Scripture, for the support of Projects, and the proof of Distinctions, this is not the first and only instance; [See Mr. Law's Confutation, &c. *passim*] for The Words of J E S U S, so far from supporting His Lordship's Distinction, contain the fullest confutation of it, and prove it to be groundless. "If ye love me," says our BLESSED REDEEMER, JOHN XIV. 15, "keep my commandments.—ver. 16. And I will pray The Father, and He shall give you another COMFORTER, that He may abide with you for ever;—ver. 17. EVEN The Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, because He dwelleth with you, and shall be in you.—ver. 18. I will not leave you comfortless; I will come to you.—ver. 20. At that day ye shall know, that I am in my Father, and you in me, and I in you.—ver. 25. These things have I spoken unto you, being yet present with you.—ver. 26. But THE COMFORTER, which is THE HOLY GHOST, whom The Father will send in my name, HE SHALL TEACH YOU ALL THINGS, and bring all things to your remembrance, whatsoever I have said unto you.—xv. 26. When THE COMFORTER is come, whom I will send unto you from The Father, EVEN The Spirit of Truth which proceedeth from The Father, He shall testify of me.—xvi. 7. It is expedient for you that I go away: for if I go not away, THE COMFORTER will not come unto you; but if I depart, I will send Him unto you.—ver. 8. And when He is come, He will reprove (or convince) the world of sin, and of Righteousness, and of Judgment.—ver. 12. I have yet many things to say unto you, but ye cannot bear them now.—ver. 13. Howbeit, when He, The Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and  
 " He

“ *He will shew you things to come.—ver. 14. He shall*  
 “ *glorify me ; for He shall receive of mine, and shall*  
 “ *shew it unto you.—ver. 15. All things that The Fa-*  
 “ *ther hath, are mine : therefore said I, that He shall*  
 “ *take of mine, and shall shew it unto you.—ver. 25.*  
 “ *The time cometh, when I shall no more speak unto*  
 “ *you in proverbs, but I shall shew you plainly of The*  
 “ *Father.”*

In all These Words of JESUS, which contain the important promise of THE HOLY GHOST, there is not the least distinction of character office and operation, as The Spirit of Truth who enlightens the understanding, AND The Comforter who rectifies the will. It is no where said—He will give you The Comforter, AND The Spirit of Truth; or, He will give you The Holy Ghost, as The Comforter, AND as The Spirit of Truth. But it is said—He will give you another COMFORTER, *even THE SPIRIT OF TRUTH*, Who dwel'eth with you, and shall be in you—THE COMFORTER, which is THE HOLY GHOST, He shall *teach you all things*—When THE COMFORTER is come, *even THE SPIRIT OF TRUTH*, He shall testify of me — If I go not away, THE COMFORTER will not come unto you—When He, THE SPIRIT OF TRUTH, is come, He will guide you into All Truth—from all which it is evident, that no more distinction of character office and operation is implied in the several appellations of THE COMFORTER, *even THE SPIRIT OF TRUTH*, which is THE HOLY GHOST; than if THE BLESSED JESUS, speaking of Himself, had said, I JESUS, *even THE CHRIST*, which is THE SON OF GOD, am That Life which is The Light of men. But the appellation of THE COMFORTER, so far from implying or being confined to the distinct character, office, and operation of THE HOLY GHOST, as the rectifier of the will, the perfecter of obedience, is given to Him, chap.



XIV. 26. merely AS THE TEACHER OF ALL THINGS, and the explanatory appellation of THE SPIRIT OF TRUTH is not used. Nothing is said of THE HOLY GHOST as the rectifier of the Will the perfecter of obedience, for this is implied in His Character of THE SPIRIT OF TRUTH; and all that is predicated of Him as THE SPIRIT OF TRUTH, is expressly predicated of Him as THE COMFORTER. The promise is confined solely to His character of THE COMFORTER, The Teacher of All things, *even* The Spirit and Guide of Truth; and it is solely in This Character that it is said of Him, *He dwelleth with you, and shall be in you, and shall abide with you for ever?* The appellation of THE COMFORTER, therefore, is given to THE HOLY GHOST, because He is THE SPIRIT OF TRUTH: "*The LORD shall be thine Everlasting Light, and the days of thy Mourning shall be ended.*" Is. lx. 20.

To be in The Truth, that is, to have the full birth and perfect life of THE SPIRIT OF TRUTH, is the joyful state of Holy Angels; and was once the state of man, when, retaining his original perfection, he was an Image of The TRIUNE GOD, and THE HOLY GHOST was The Life and Light of his soul: and for man fallen from his original perfection, there can be no sanctification of the heart, no illumination of the mind, no knowledge of the things of GOD, no Divine Love, no righteousness peace or joy, but from The Life and Light of THE HOLY GHOST renewed or born again in his soul. Light and Darknes are the principles of all the good and evil that are in man: the work of Darknes is sin, and they that walk in The Light are The Children of GOD: "*The path of the just is as the shining Light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness:*" Prov. iv. 18. 19. "*We were sometimes DARK-*  
"NESS,

“ NESS, alienated from THE LIFE OF GOD, children  
 “ of wrath, dead in trespasses and sins: but now are  
 “ ye LIGHT IN THE LORD; walk as CHILDREN OF  
 “ LIGHT, and have no fellowship with the unfruitful  
 “ works of Darknefs.” “ Awake thou that sleepest,  
 “ and arise from the dead, and CHRIST shall give  
 “ thee LIGHT:” nothing but That Light which  
 CHRIST gives, can translate the sleeper from Death  
 to Life. All nature, and all that is natural in the  
 creature, wherever it exists, is Darknefs; and till  
 The Supernatural Light of GOD is manifested in  
 it, and become its Life, it must be in the darkness,  
 horror, and torment of hell. THE HOLY GHOST,  
 therefore, is THE JOY of Holy Angels, and THE  
 COMFORTER of fallen men, because He is THE  
 SPIRIT OF TRUTH.

But His Lordship had formed A PROJECT for  
 cutting off the bold pretensions of Mystics and  
 Fanatics to The Life of Light; and as no other  
 way of executing it could be found, than by stealing  
 from That Light its Supreme Illumination, and  
 hiding it in the scriptures of the New Testament,  
 His Lordship, in haste to make the inference which  
 was to complete so beneficial and desirable a rescis-  
 sion, has forgotten the premisses from which the in-  
 ference is drawn.

His Lordship draws *all his conclusions* from “ the  
 “ words of JESUS, which contain the important  
 “ promise of THE HOLY GHOST;” and accord-  
 ingly, His Lordship says, p. 96, “ we have ob-  
 “ served how the promise, that *He should abide with*  
 “ *us for ever*, hath been verified, by the *sure depo-*  
 “ *sition* of The Spirit of Truth in sacred scriptures.”  
 CHRIST promises — “ *I will pray THE FATHER,*  
 “ *and He shall send you ANOTHER COMFORTER, even*  
 “ *THE SPIRIT OF TRUTH, Who shall teach you All*  
 “ *things, and bring all I have said to your remem-*  
 “ *brance, and guide you into All Truth:*” THIS

IS THE SUPREME ILLUMINATION OF THE HOLY GHOST. "*He dwelleth WITH YOU, and shall be IN YOU, and shall ABIDE WITH YOU for ever :*" HERE IS HIS CONSTANT ABODE. " Now," says His Lordship, "*we conclude* that all the scriptures of the New Testament were given by Inspiration of GOD : and THUS the promise of our blessed Master was *eminently fulfilled.*" For tho', according to His assertion, that The Comforter *even* The Spirit of Truth which is THE HOLY GHOST, dwelleth *with* all that are born of Him, as The Teacher of all things, and The Guide into All Truth ; and, according to His promise, that, with This Supreme Illumination, He shall continue to be *in them*, and shall *abide with them* for ever ; yet, to prove the *truth* of the assertion, and the *performance* of the promise, " His Constant Abode and " Supreme Illumination is" not IN THEM and WITH THEM, but " in the sacred scriptures of the New " Testament." If such arguments are the favours with which Reason distinguishes her most zealous votaries, she is an unpropitious goddess ; and His Lordship having such sufficient provocation, may as well renounce her divinity, and, in imitation of Mr. Law, depend only upon the Vital Operations of The Comforter, *even* The Spirit of Truth, which is THE HOLY GHOST, as The Teacher of All good things, and The Guide into All Divine Truth. The Words of JESUS are not so well adapted, as the words of Critics Schoolmen and Poets, to afford support for the baseless fabricks of human fancy : "*They are SPIRIT, and They are LIFE ;*" and nothing but what is born Spirit of That Spirit, and Life of That Life, can derive strength and stability from them.

But besides a Distinction that is not only contradictory to the Express Words of JESUS, but repugnant to the very Nature of That Life, to which  
fallen

fallen man is restored by The Renewing of THE HOLY GHOST ; His Lordship requires still further supplies for The Foundation of his New-erected Fabrick, and expects it to be granted, that “ The  
 “ Apostles, as an essential part of their ministry,  
 “ had THE CARE OF COMPOSING AND FRAMING A  
 “ WRITTEN RULE for the direction of The Church  
 “ throughout all ages.” “ They *sat down*,” His Lordship says, “ they *retired within themselves*, they  
 “ *retired to their private oratories*, To FRAME A  
 “ RULE for the lasting service of The Church.” By THIS RULE I suppose His Lordship means, The history of The Wonderful Process of CHRIST in the Flesh by The Four Evangelists, the history of the acts of The Apostles, the epistles of St. Paul, the catholic epistles, and the book of the revelation of St. John : and unless it is gratuitously admitted, that These Pieces were separately written by The Apostles, for the great and important purpose of composing and framing A Rule for the lasting service of The Church, as their primary object ; and were afterwards united by them, for the completion of it ; the ichnography of His Lordship’s Design cannot be finished, and it will be impossible for His Lordship to find A RESTING-PLACE for his New-invented Seat of The Constant Abode and Supreme Illumination of THE HOLY GHOST. But His Lordship has omitted to inform us, how THE CARE of composing and framing A Rule for the perpetual direction of The Church, which was essentially incumbent upon All The Apostles, came at last to be incumbent only upon Six ; for no more than Six of Thirteen Apostles have any share in composing and framing That supposed Written Rule. His Lordship has also omitted to inform us, how St. Mark and St. Luke, in preference to, and in place of the other Seven Apostles, came to sustain a part of this incumbent Apostolical Care.

St.



St. Luke's pieces must be either received into or excluded from the supposed Apostolical Written Rule : if they are excluded, the Church has in all ages been deprived of a most interesting part of Christian history in his Acts of the Apostles, The Manifestation of That Kingdom of GOD which CHRIST repeatedly declared to be within men, by The Ministration of His HOLY SPIRIT ; and if they are received, the most illiterate peasant that tends sheep from morning till night in the rudest part of the kingdom, if he does but read The New Testament, knows, and is able to inform His Lordship, that The Design of the writer, so far from extending to the Service of the Church throughout All Ages, did not extend even to The Public Service of The Church in its First Age, but was wholly confined to the Private Satisfaction and Edification in The Faith of his Friend, The Most Excellent Theophilus. The same is true also of Two Epistles of St. John, one to The Elect Lady, and the other to his friend Gaius, which are very improperly placed under the head of Catholic Epistles. Of St. Paul's Epistles, Four are personal, like the Two of St. John ; and among the remaining Ten addressed to The Churches, that to The Ephesians is The Only Epistle that contains nothing peculiarly adapted to The State of That Church to which it is directed. The Epistle to The Church at Colosse resembling this the nearest, not only in the sentiment, but in the form of expression, The Colossians are directed to communicate it to The Church at Laodicea, and to receive from the Laodiceans a copy of his Epistle to The Church at Ephesus : but if The Apostle had been conscious of A Design of Composing and Framing A Written Rule for The Service of The Universal Church in that and all future ages, of which All his Epistles were to make A Part ; it is strange, that he should single out These as Circular

Epistles

Epistles among a few Churches, only because they were less occasional, and treated, as St. Jude says, of *The Common Salvation* of fallen man. St. John, towards the close of the first century, when he had survived All the other writers of the books of the New Testament, and most of them more than Twenty Years, wrote his Gospel, his Three Epistles, and The Book of his Revelation. Now, if The Apostles had been faithful to the duty which His Lordship has imposed upon them as an essential part of their ministry, The Written Rule which, it is alleged, they had The Care of Composing and Framing, must have existed several years, and, consequently, must have been composed and framed without The Writings of The Beloved Disciple, The Mystic Preacher of THE ETERNAL WORD and of The New Birth of THE SON AND SPIRIT OF GOD. And to the existence of such a Rule, this Blessed Apostle could not have forborn giving his testimony; he must have acknowledged its authority, and could only deliver his own writings to The Church as A Supplemental Code. But where is this testimony given? Where is the record of St. John's seasonable and necessary exertion of The Apostolical Authority, which resided wholly in him and soon after died with him, to reinforce The Written Rule thus improved and strengthened by himself; and, by recognising and ascertaining the particular parts of which it was composed, to preserve it from interpolation, and all other corruption, throughout the future ages of The Church? His Divine Revelation was a peculiar distinction conferred by his Glorified Master, on whose bosom he had once leaned, and by Whom he was eminently loved: and tho' the subject of his other pieces is, in general, the same with the subject of the preceding books of the New Testament, yet his Gospel was written merely to supply the defects of the other Evan-



gelists, particularly to record some most interesting  
 conferences of THE GREAT REDEEMER ON HIS  
 Own Divine Attributes, and The Nature of That  
 Salvation which He had brought to a fallen world.  
 And his Catholic Epistles, so far from turning the  
 attention of Christians to and enjoining their de-  
 pendence upon any Written Rule, that was then or  
 might afterwards be composed and framed, is one  
 faithful declaration of The Reality of That DIVINE  
 LIFE, to which man is restored by THE RENEWING  
 OF THE HOLY GHOST; A Life born of GOD;  
 A Life of Heavenly Light and Love, that is The  
 Principle of All Truth and Goodness, and requires  
 no witness but Itself. Of the other Catholic Epistles,  
 St. James's, the Second of St. Peter, and St. Jude's,  
 were at first not universally received as genuine:  
 and tho' the disputing the authority of these parts  
 of The New Testament, shews the great care of  
 The Primitive Christians not to admit any writings  
 as the works of Inspired Apostles, but those which  
 had an undoubted claim to that distinction; yet it  
 is an irrefragable proof, drawn not from conjecture  
 but fact, that "The Care of composing and fram-  
 " ing A Written Rule for the direction of The  
 " Church throughout all ages," was NO PART of  
 The Ministry of CHRIST's Apostles. If this Care  
 had been incumbent upon them as an essential part  
 of their Ministerial Office, every thing they had  
 written, must have been written, if not with a de-  
 clared, yet with a conscious Design of executing it;  
 and having *composed* the pieces that were to consti-  
 tute The Rule, they would have *framed* them by a  
 concurrent and solemn act, and not left it to be dis-  
 puted, many years after their death, what parts  
 should be received, and what rejected. His Lord-  
 ship, therefore, with respect to the Apostolical Pro-  
 vision of This Written Rule, does not appear to be  
 " quite enough sensible, of the weakness and folly of  
 " that

that kind of reasoning, which concludes from  
 “ *imaginary* right to *real* fact; and assumes, that  
 “ because a thing is *supposed* to be expedient useful  
 “ or necessary” to support some whimsical and fa-  
 vourite hypothesis, “ that, therefore, *provision* hath  
 “ been made for it, p. 36 :” he has not YET “ *ven-  
 “ tured,*” however *rational* and *modest* he may think  
 it, “ to *invert* the method of those Divines, who, in  
 “ their inquiries concerning GOD’s dispensations,  
 “ endeavour to prove (His Lordship might have  
 “ said, *obtrude*) those *supposed facts*, which they have  
 “ *preconceived*, from the *fitness* which they *pretend*  
 “ to have discovered : that is, having *determined* of  
 “ what is *fit* for God to do ; on the credit of this,  
 “ they maintain that He *hath done it*. p. 97”

But His Lordship, after ascribing the Provision of  
 This Written Rule to “ The Care incumbent upon  
 “ The Apostles as an essential part of their mini-  
 “ stry,” in one page ; in the next ascribes it to “ The  
 “ Good Providence of GOD.” p. 30. 31. It is,  
 indeed, not to The Care and Design of The Apost-  
 les, who performed the great work that was given  
 them to do, and finished their appointed course,  
 without the least apparent conception of any such  
 incumbent duty, but solely to The Good Providence  
 of GOD, that we owe the preservation of The Sa-  
 cred Scriptures of The New Testament ; which are  
 preserved, not as “ *The Light that lighteth every  
 “ man that cometh into the world,*” but only as A  
 Faithful and Indubitable Witness to That Light :  
 and while they bear a joyful testimony to its Re-  
 deeming Power, they bear a melancholy and awful  
 testimony to The Want of it throughout the Chris-  
 tian world ; who voluntarily reject it by preferring  
 to it their own darkness, and voluntarily depart from  
 it by turning to something in which it cannot pos-  
 sibly be found. The Sacred Scriptures of The New  
 Testament impart no more instruction to him in

whom The Life of Light is not renewed, than a lecture upon vision does to a man born blind, or a treatise upon the animal œconomy to a dead body : considered, therefore, as profitable in all ages, they are profitable to none in any age, but to persons of the same kind with those, for whose sole and immediate use they were originally written—to Those,

“ *who are sanctified IN CHRIST JESUS ; who have*  
 “ *received, not The Spirit of This World, but THE*  
 “ *SPIRIT WHICH IS OF GOD, that they may know*  
 “ *the things which are freely given them of GOD ;*  
 “ *who are saved by The Washing of Regeneration,*  
 “ *and The Renewing of THE HOLY GHOST ; in*  
 “ *whose hearts THE LOVE OF GOD is shed, by THE*  
 “ *HOLY GHOST which is given to them ; who are*  
 “ *The Temple of THE HOLY GHOST which is in*  
 “ *them ; who are GOD’s Workmanship, Child-*  
 “ *ren of LIGHT, created in CHRIST JESUS unto*  
 “ *good works ; who have put on The New Man,*  
 “ *which is renewed in Knowledge after The Image*  
 “ *of HIM that created him ; who are made Par-*  
 “ *takers of The Inheritance of the saints in*  
 “ *Light, delivered from The Power of Darkneſs,*  
 “ *and translated into The Kingdom of GOD’s dear*  
 “ *SON, which has no need of the ſun neither of the*  
 “ *moon to ſhine in it, for The Glory of GOD doth*  
 “ *lighten it, and THE LAMB is The Light there-*  
 “ *of :*” for whom, the principal writer of thoſe ſacred books fervently prays, “ *that they may be filled*  
 “ *with The Knowledge of GOD’s Will, in All*  
 “ *Wiſdom and Spiritual Underſtanding, and in-*  
 “ *crease in The Knowledge of GOD ; that they may*  
 “ *be ſtrengthened with Might, By HIS SPIRIT, in*  
 “ *The Inner man ; that CHRIST may dwell in their*  
 “ *Hearts by Faith ; that being rooted and grounded*  
 “ *in Love, they may be able to comprehend with all*  
 “ *saints and know THE LOVE OF CHRIST which*  
 “ *paſſeth knowledge, and be filled with ALL THE*  
 “ *FULNESS*

“FULNESS OF GOD: and to whom he also appears, as qualified by “THE DIVINE UNCTION which they had received from THE HOLY ONE, The Spirit of Truth *which* abideth in them, to *understand* his own Knowledge in The Mystery of CHRIST;” for such only are “The Wise Men, *that are able to judge* of what Inspired Writers *say.*”

Men, in all ages, may criticise and comment upon The Sacred Scriptures; may torture and wrest them, for the support of vain projects and fanciful distinctions; may quote and urge them, in defence of opposite systems of speculative opinions, and opposite forms of external worship; and may even plead a warrant from them, to quarrel with, censure, hate, and destroy one another, as well for requiring, as refusing, assent to national creeds, and obedience to national rituals: but in vain will they labour to understand them, as “*making wise unto* Salvation, *which is* through Faith in CHRIST JESUS;” till CHRIST JESUS does that for them, which He did for His immediate followers after His Resurrection, “*open their understanding, that they may understand The Scriptures.*” What St. Paul says to Timothy, he still says to every reader of that and all his other epistles, who, like Timothy, depends for Salvation only upon The Renewing of THE HOLY GHOST, “*Consider what I say, and THE LORD give thee understanding in All Things.*” St. Peter, St. Paul, St. John, and every other writer of The Books of The New Testament, by so much of their ministry as their writings have transmitted to us, may continue *planting and watering* till the Total Redemption of Fallen Nature; but The LIFE, THE SPIRIT, The INCREASE and PERFECTION of what is planted, must come solely and immediately from GOD. The Written Rule of The New Testament, therefore,



notwithstanding the learned labours of His Lordship to make it The Constant Abode of THE HOLY GHOST, and The Sole Repository of His Supreme Illumination, will *still* be “ liable to ERROR, both “ in *the receiving* and in *the dispensing* of it; and “ men will be *perpetually tempted* to own just as “ much as, and no more than, they like to believe, “ or are *disposed* to practise, p. 135;” till That BLESSED COMFORTER, *even* The Spirit of Truth, changes The Constant Abode which His Lordship has assigned Him, and by constantly abiding in men’s minds, generates THE ONLY LIFE that is capable of *understanding* and *doing* THE WILL OF GOD.

Let us now turn back to The Charge brought against Mr. Law, of “ *making* Nonsense of His “ Lordship’s Inference, *in order* to arraign it of “ Impiety.” Mr. Law, notwithstanding what His Lordship is pleased to allege, applies His Lordship’s words to GOD’S OPERATING POWER in the soul, as it is *in itself*, and as The Scriptures *represent* it to be, ONE POWER OF LIFE AND LIGHT: “ *Common-sense*,” therefore, “ *did not require*” Mr. Law to acquiesce in His Lordship’s *distinction* of Two Operating Powers, because there is no *Sense* in it; and “ *Common-honesty* *did not re-* “ *quire* it,” because it is not only *contradictory* to “ the express words of JESUS which contain “ the important promise of THE HOLY GHOST,” but *repugnant* to The Nature of That Divine Life which THE HOLY GHOST was sent to restore. Upon the whole then, His Lordship’s Inference, as quoted and applied by Mr. Law, does not appear to contain *More Nonsense* than what His Lordship himself has been pleased to put into it, nor *Less Impiety* than that of which Mr. Law has justly arraigned it.

His

His Lordship having here a tempting opportunity, it is wonderful that he did not exemplify his “boasted rule,” so necessary for the learned advocates of Truth under that *ordinary influence* of The Spirit of Truth for which His Lordship is a zealous contender, and tell his readers, whether “he answers the fool, *according*, or NOT *according to his folly*.” It has ever been the outcry of enthusiastic scholars, and furious zealots for a church and kingdom of CHRIST *that are of This World*, against all who have spoken of Gospel-Christianity as solely A MINISTRATION OF THE HOLY SPIRIT, that they are ignorant blockheads, or mad and malignant fanatics. But to shew, that, in this instance, Mr. Law is neither in understanding a madman, nor in malice a devil, but “*speaks the words of Truth and Soberness*,” I shall transcribe his whole examination of His Lordship’s Inference: from which it will appear, not only that all the learned pains which His Lordship has taken thro’ so many pages, to reject one notion of scriptural inspiration and adopt another, are of little value; but that His Lordship, by selecting a single passage from that examination, and endeavouring to evade the force of it by An Arbitrary Division of The One Indivisible Operation of The Comforter, *even* The Spirit of Truth, which is THE HOLY GHOST, has violated the first part of his All-discriminating Rule, and incurred the very same mischief, which, His Lordship is pleased to say, was incurred by the fool Mr. Law.

“What *poor Divinity Knowledge* comes from *great scholars* and *great readers*, may be sufficiently seen from the two following judicious quotations in a late *Dissertation on Enthusiasm*; the one is taken from Dr. WARBURTON’s *sermons*, the other from a *Pastoral Letter of Mr. Stinstra*, a preacher amongst the Mennonists of Friesland. That from



Dr. WARBURTON, stands thus: " By them (that is, by the Writings of the New Testament) the Prophetic Promise of our Saviour, that THE COMFORTER should *abide for ever*, was *eminently* fulfilled. For tho' his Ordinary Influence *occasionally* assists the Faithful, yet his *Constant Abode* and *Supreme Illumination* is in the Sacred Scriptures." Dr. WARBURTON's Doctrine is this, that The Inspired Books of The New Testament, is THAT COMFORTER, or SPIRIT OF TRUTH, and Illuminator, which is meant by CHRIST's being *always* with his Church. Let us therefore put The Doctor's Doctrine into the Letter of the Text, which will best shew how true or false it is."

" Our LORD saith, *It is expedient for you that I go away*, or The Comforter *will not come*: that is, it is expedient for you, that I *leave off* teaching you in words that sound only into your *outward ears*, that you may have the *same words* in writing, for your *outward eyes* to look upon; for if I do not depart from this Vocal Way of Teaching you, The Comforter will not come, that is, ye will not have the Comfort of *my words written on paper*: but if I go away, I will send Written Books, which shall lead you into such a *truth of words*, as ye could not have, whilst they were only spoken from my mouth; but being written on paper, they will be my *Spiritual, Heavenly, Constant Abode* with you, and the most *Supreme Illumination* ye can receive from Me. CHRIST saith further: *I have many things to say unto you, but ye cannot bear them now: howbeit, when He, The Spirit of Truth, is come, He shall guide you into all Truth; for He shall not speak of Himself, for He shall receive of mine, and shall shew it unto you*: that is, though ye cannot be sufficiently instructed from my Words at *present*, yet when they

they shall hereafter come to you in Written Books; they will give you a Knowledge of all Truth; for they shall not speak of themselves, but shall receive words from me, and shew them unto you. Again: CHRIST saith, *These things have I spoken unto you in Proverbs; but the time cometh, when I shall no more speak unto you in Proverbs, but will shew you plainly of the Father*: that is, hitherto ye have only had Spoken Proverbs from me, and therefore ye have not plainly known the Father; but the time cometh, when these *Spoken Proverbs* shall be put into *Writing*, and then ye shall plainly know the Father. Again: CHRIST adds, *Ye now therefore have Sorrow, but I will see you again, and your hearts shall rejoice, and your Joy no man taketh from you*: that is, ye are now troubled at my Personal Departure from you; but some *Written Books* shall be *my seeing you again*, and, in that visit, ye shall have such Joy as cannot be taken from you. CHRIST also saith, *If any man love me, my Father will love him, and we will come unto him and make our Abode with him*: that is, according to The Doctor's Theology, Certain Books of Scripture will come to him, and make their Abode with him; for he expressly confineth *The Constant Abode and Supreme Illumination of GOD*, to the Holy Scriptures. Therefore (horrible to say) GOD'S INWARD PRESENCE, HIS OPERATING POWER OF LIFE AND LIGHT in our Souls, His Dwelling in us, and we in Him, is something of a *lower nature*, that only may occasionally happen, and has less of GOD in it, than *The Dead Letter of Scripture*, which alone is His *Constant Abode and Supreme Illumination*. Miserable Fruits of A PARADOXICAL GENIUS!"

"CHRIST from Heaven saith, *Behold I stand at the door, and knock; if any man hear my voice, and open unto me, I will come into him, and sup with him.*

This

This is His true eminent *Fulfilling* of his prophetic promise of being A COMFORTER AND SPIRIT OF TRUTH to his Church, *to the end of the world*. But, according to The Doctor, we are to understand, that not THE HEAVENLY CHRIST, but The New Testament *continually* standeth and knocketh at the door, wanting to enter into the heart, and sup with it; which is no better than holding, that when CHRIST calls Himself, *Alpha and Omega*, He means not Himself, but The New Testament. Again: *I am the Vine, ye are the Branches; as the Branch cannot bear Fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me; for WITHOUT me, ye can do Nothing*. Now take The Doctor's comment, and then the truth of all these words of CHRIST was only *temporary*, and could be true *no longer*, than till the Books of the *New Testament* were written; for then all this, which CHRIST had affirmed of Himself, of the Certainty, and Necessity of his Life and Power in them, *ended* in CHRIST, and *passed over* to the *written words* of The New Testament; and they are the True Vine, and we its Branches; *they are That*, without *which we can do Nothing*: for thus it must be, if, as The Doctor affirms, the *writings* of The New Testament are that, by which we are to understand, *The Constant Abode and Supreme Illumination of GOD IN MAN*. Now absurd, and even blasphemous, as this interpretation of the foregoing text is, it must be evident to every reader, that it is All The Doctor's own; for The Letter of Scripture is only made here, to claim *That Divinity* to itself, which The Doctor has openly affirmed to be true of it."

" *Rabbi*, saith Nicodemus to CHRIST, *we know that thou art A Teacher come from GOD*. Now that which was here truly said of CHRIST in *the Flesh*, is the very Truth that must be said of The Scripture teaching in ink and paper; it is *A Teacher come from*  
GOD,

GOD, and therefore fully to be believed, highly revered, and strictly followed. But as CHRIST'S Teaching in the flesh, was only *preparatory* to His future Vital Teaching by THE SPIRIT; so The Teaching of Scripture by words written with ink and paper, is only *preparatory*, or introductory, to all that *inward essential* Teaching of GOD, which is by HIS SPIRIT and Truth within us. Every other opinion of The Holy Scripture, but that of an *Outward Teacher* and Guide to GOD'S *Inward Teaching and Illumination in our souls*, is but making an Idol-God of it: I say an Idol-God; for to those who rest in it as *The Constant Abode and Supreme Illumination of GOD with them*, it can be nothing else. For, if nothing of *Divine Faith, Love, Hope, or Goodness*, can have the least Birth, or Place in us, but by *Divine Inspiration*; they who think these virtues may be sufficiently raised in us by the Letter of Scripture, do, in truth and reality, make the Letter of Scripture their *Inspiring God*. The Apostles preached and wrote to the people, by *Divine Inspiration*: but what do they say of their *Inspired Doctrine and Teachings*? What Virtue or Power was there in them? Do they say, that their Words and Teachings, were the very PROMISED COMFORTER, THE SPIRIT OF TRUTH, The *True Abode and Supreme Illumination of GOD in the souls of men*? So far from such a *blasphemous thought*, that they affirm the direct contrary, and compare All their *Inspired Teachings and Instructions*, to the *Dead Works* of bare *planting and watering*, and which must continue dead, till *Life* come into them from another and much higher Power. *I have planted*, saith St. Paul; *Apollos hath watered; but GOD gave the increase*. And then further to shew, that this *planting and watering*, which was the *Highest Work* that an *Inspired Apostle* could do, was yet, *in itself*, to be considered as a lifeless powerless thing;

he



he adds, *So then, neither is He that planteth any thing ; nor He that watereth ; but GOD that giveth the Increase.*——But now, if this must be said of All that, which the *Inspired Apostles* taught in *outward words*, that it was *nothing* in itself, was *without* power, *without* life, and only such a *preparation* towards life as is that of *planting and watering* ; must not that same be said of their *Inspired Teachings*, when left behind them *in writing* ? For what else are *The Apostolical Scriptures*, but those very Instructions and Teachings, *put into writing*, which they affirmed to be but bare *planting and watering*, quite *powerless* in themselves, till THE LIVING SPIRIT OF GOD worked with them ? Or will any one say, that what Paul, Peter, John, &c. *spoke* by inspiration from their own mouths, was indeed but bare *planting and watering*, in order to be capable of receiving Life from GOD ; but when *these* Apostolical Teachings and Instructions, were *written on paper*, they were raised out of their *first inability*, got THE NATURE OF GOD HIMSELF, became *Spirit and Life*, and might be called *The great quickening Power of GOD*, or, as The Doctor says, *The Constant Abode, and Supreme Illumination of HIS SPIRIT with us ?*”

“ It would be great folly and perverseness, to charge me here, with slighting, or lessening the *true value, use, and importance* of The Inspired Apostolical Scriptures : for if the charge was just, it must lie against Paul, and not against me ; since I say nothing of them, but that which he saith, and in his own express words, viz. that All their Labour of *Preaching, Instructing, and Writing by Divine Inspiration*, had in themselves no other nature, use, or power, than that of such *planting and watering* as could not fructify, till A Higher Power, than was in them, gave Life and Growth to that, which they planted and watered. I exceedingly love, and highly reverence the Divine Authority of, the Sacred Writings

Writings of the Apostles and Evangelists ; and would gladly persuade every one, to be *as deeply affected* with them, and pay *as profound a regard* to them, as they would to an Elijah, a St. John Baptist, or a Paul, whom they knew to be immediately sent from Heaven, with GOD's *message to them* : I reverence them as a Literal Truth of and from GOD, as much the *greatest heavenly blessing* that can be *outwardly* bestowed upon us : I reverence them, as doing, or fitted to do, all that good amongst Christians *now*, which the Apostles did *in their day* ; and as of *the same use and benefit* to the Church of *every age*, as their *planting and watering* was to *the first*. But now, if this is not thought that fulness of regard, that is due to the Holy Messengers of GOD ; if any one will still be so learnedly wise, as to affirm, that though Paul's Preaching in his Epistles, *whilst he was alive*, was indeed only bare *planting and watering*, but the same Epistles being *published after his death*, got *another nature*, became full of DIVINE AND LIVING POWER ; such a one hath no right to laugh, as The Doctor doth, at the *Silly Mahometan*, who believes the *Alcoran to be uncreated* : for wherever there is *Divine Efficacy*, there, there must be an *Uncreated Power*. And if, as The Doctor saith, The Scriptures of The New Testament are *The Only Constant Abode, and Supreme Illumination of THE SPIRIT OF GOD with us*, all that is said of THE ETERNAL SPIRIT OF GOD, of THE UNCREATED LIGHT, might and ought to be said of them ; that They are THE WORD THAT WAS GOD, WAS WITH GOD, and are our IMMANUEL, or GOD WITHIN US."

" I shall now only add this friendly hint to The Doctor, that he has *a remedy at hand* in his own *Sermon*, how he may be delivered from thus *grossly mistaking* The Spirit of the Gospel, as well as the Law of Moses. — " St. Paul," saith The Doctor, "*had a quick and lively Imagination, and an extensive*  
*" and*



“ *and intimate acquaintance with those masters in Moral Painting, the Classic Writers ; all which, he*  
 “ PROUDLY sacrificed to The Glory of the Ever-  
 “ lasting Gospel.” [ Serm. Vol. I. p. 229. Doct. of Grace, p. 81, 82.] Now if The Doctor did that, though it was only from HUMILITY, which he says the Apostle did PROUDLY, such *Humility* might be as great a good to him, as that *Pride* was to the Apostle. And indeed, one would have thought, that as soon as The Doctor had discovered these writers, to be only great masters in *Moral Painting*, it should have had the same effect upon him, as if he had found them great masters in *Delusion* ; for where there is *Moral Painting*, *there*, there is *Moral Delusion*. And The Spirit, The Life, The Purity, and Divine Simplicity of GOSPEL TRUTH, is *more* eluded lost and destroyed by *Moral Paintings*, whether in books or pulpits, than by any *Material Colourings* put upon Images of wood or clay, to excite spiritual devotion in churches. Again : if The Everlasting Gospel is now as glorious a thing, as it was in St. Paul’s Days ; if the highest, most accomplished, classic knowledge, is so *unsuitable* to The Light and Spirit of The Gospel, that it is fit for nothing, but *to be cast away*, or, as The Doctor saith, *to be all sacrificed to the Glory of the Gospel* ; how wonderful is it, that this should never come into his head, from *the beginning to the end* of his THREE LONG LEGATION-VOLUMES ; or that he should come piping hot with fresh and fresh *classic beauties* found out by himself, in a *Shakespeare*, a *Pope*, &c. to preach, from the pulpit, THE DIVINE WISDOM OF A PAUL, in renouncing all his great classic attainments, as mere *loss and dung*, that, by so doing, he might win CHRIST, *and be found in Him !*”

“ Let it be supposed, that Our LORD was to come again for a while in the flesh ; and that His Coming

was

was for this end, to do that for the Christian World *cumbered with much learning*, which he did to poor *Martha*, only *cumbered with much serving*, and thereby neglecting that *Good Part* which *Mary had chosen*: must we suppose, that The Doctor would hasten to meet Him, with his SACRED ALLIANCES, his BUNDLES OF PAGAN TRASH, and HIEROGLIPHIC PROFUNDITIES, as his Full Proof, that *Mary's Good Part*, which shall never be taken from her, had been chosen for himself, and all his readers? As well might it be thought, that The Pope would come richly laden with his blessed *images*, his heavenly *decrees*, his divine *bulls*, as *Infallible Proofs* of his being *born again from above*, and solely devoted to *The One Thing Needful*."

" Let The Doctor figure to himself, the gaudy pageantry of a divine high mass in a *Romish Cathedral*; let him wonder at that flagrant, daring contrariety, that it hath to that First Gospel-Church of CHRIST, viz. *where two or three are gathered together in my Name, there am I in the midst of them*: would he not be still fuller of wonder, if he should hear the *Pope* declaring, that all this Heathenish shew of invented fopperies, was his *Projected Defence* of that First Church of CHRIST?—But if The Doctor would see A PROTESTANT WONDER, full as great, he need only look at his own Theatrical Parading Show of Heathen Mysteries, and Heathenish Learning, set forth in *highest pomp*. To what End? Why to bring forth, what he calls, (as The Pope above) his *Projected Defence of Christianity*. O Vainest of all Vain Projects! For what is Christianity, but That which CHRIST was, while on earth? What can it be, but That which it is, and has from Him? He is a King, who has All Power in Heaven and on Earth: and *His Kingdom, like Himself, is not of This World*. Away then with The Projects of Popish Pomp, and Pagan Literature,

ture, to support it; they are as Wise Contrivances, as a *Tower of Babel* to defend it against the gates of hell."

I come now to the quotation from the Pastoral Letter of Mr. *Stinstra*. "A judicious writer, (says the dissertation) observes, that *Sound Understanding* and Reason, are *That, on which, and by which,* God *principally* operates, (N. B.) when he finds it *proper* to assist (N. B.) our *weakness* by his Spirit." I cannot more illustrate the sense, or extol the judgment, both of the *Author*, and *Quoter* of this striking passage, than by the following words: "A judicious naturalist observes, that *Sound and Strong Lungs*, are *That, on which, and by which,* the Air or Spirit of this World *principally* operates, when (N. B.) he finds it proper to assist, (N. B.) the *weakness* of our Lungs, by his breathing into them."——Now if any right minded man, should happen to find his heart edified, his understanding enlightened, by the above passage on *Divine Inspiration*, he will be much pleased at my assuring him, that the Pastoral Letter of Mr. *Stinstra*, and the Dissertation on Enthusiasm by Mr. *Green*, are, from the beginning to the end, full as good, in every respect, as that is. These two Instances are proof enough, that as soon as any man trusts to Natural Abilities, Skill in Languages, and Common-place Learning, as the True Means of entering into The Kingdom of God, a Kingdom, which is nothing else, but *Righteousness, Peace, and Joy in THE HOLY GHOST*; he gives himself up to *Certain Delusion*, and can escape no *Errour* that is popular, or that suits his state and situation in the learned religious world. He has sold his Birth-right in the Gospel State of *Divine Illumination*, to make a figure and noise, with the Sounding Brass and Tinkling Cymbals of The Natural Man.

Whence

“ Whence is it, that we see *genius* and *natural abilities*, to be equally *pleased with*, and equally *contending for*, the errors and absurdities of *every system of religion*, under which they are *educated*? It is, because *genius*, and *natural abilities*, are just the *same things*, and must have the *same nature* now, as they had in the antient schools of the *peripatetic*, *academic*, *stoic*, and *atheistical* philosophers. “ The temptation of *honour*, which the academic exercise of wit, as Dr. WARBURTON says, was “ supposed to bring to its professor,” has still its power amongst *church-disputants*. Nor can it possibly ever be otherwise, till *parts* and *genius* do, as the *blind*, the *deaf*, the *dumb*, and *lepers* formerly did; go to be *healed* of their *natural disorders*, by the Inspiration of that ORACLE who said, *I am the light of the world; he that followeth me, walketh not in darkness. No man cometh unto the FATHER, but by me.* Well, therefore, might St. Paul say, *I have determined to know nothing among you, but CHRIST, and Him crucified.* And had it not been for *this determination*, he had never known, what he then knew, when he said, *the life that I now live, is not mine, but CHRIST’s that liveth in me.* Now did the Apostle here *overstretch* the matter? Was it a Spirit of *Enthusiasm*, and not of CHRIST living in him, that made *this declaration*? Was he here *making way* for ignorance and darkness to *extinguish* The Light that came down from Heaven, and was The Light of the world? Did he here *undermine* the True Ground, and Rock, on which The Church of CHRIST was to *stand*, and *prevail* against the gates of hell? Did he, by setting up This Knowledge, as the *best* and *only knowledge* that an Apostle need to have, *break down the fences* of CHRIST’s Vineyard, *rob the church* of all its strong holds, leave it defenceless without a *pale*, and a *ready prey* to infidels? Who can say this,



but *That Spirit of Antichrist, that confesseth not JESUS CHRIST, who is come in the flesh?* For as CHRIST'S *intending nothing, knowing nothing, willing nothing,* but purely and solely *the whole course of His Crucifying Process,* was the whole truth of his *being come in the flesh,* was his *doing the whole will of Him that sent him,* was his *overcoming the world, death, and hell;* so he that *embraces this process as CHRIST embraced it,* who is *wholly given up to it as CHRIST was,* he has *the will of CHRIST and the mind of CHRIST,* and therefore may well desire to *know nothing else.* To this man alone, is the world, death, and hell, *known to be overcome in him,* as they were in CHRIST; to him alone, is CHRIST become the *resurrection, and the life;* and he that knoweth this, knoweth with St. Paul, that *all other knowledge may and will be cast away as dung.* Now if St. Paul, having *rejected all other knowledge,* but that of A CRUCIFIED SAVIOUR, which to the Jew was a *stumbling-block,* and to the Greek *foolishness,* if he had afterwards wrote Three such *Legation-Volumes* as The DOCTOR hath done, [ it may now be added, " and Two such *Volumes of Grace* as The BISHOP " hath done," ] for *the food and nourishment of CHRIST'S SHEEP,* who can have *no life in them,* but by *eating the true bread that came down from Heaven;* must they not have been called, Paul's *Full Recantation* of all that he had taught of a CHRIST CRUCIFIED? ADDRESS, p. 67—83."

We have seen, that " His Lordship's decision " of the fanatic pretences" to The Operation of THE HOLY GHOST " in THE BRANCH of *Enlight-* " *ener,* (Doctr. of Grace, p. 3, 4)" depended wholly upon the success of an attempt to hide His Supreme Illumination in the books of The New Testament. We are now to see, what is to be done in " the " decision of the fanatic pretences to His Divine " Operation, in THE BRANCH of *Sanctifier.*" And here,



here, as the great position to be proved is, that This operation was *wholly confined* to the apostolic age, His Lordship makes no difficulty of allowing it the *highest efficacy* on the first converts to Christianity: nay, that it may be set at the *greatest distance*, not only from all appearance, but from all expectation of it, in the present age of The Church, His Lordship speaks of it, as “*miraculously producing a sudden and entire change in the*”  
 “*dispositions and manners of those whom it*”  
 “*had enlightened, instantaneously effacing all their*”  
 “*evil habits, and familiarizing their practice to the*”  
 “*performance of every virtuous and pious action,*”  
 “*p. 89. 90: the deepest impressions of evil custom,*”  
 “*and the darkest stains of corrupted nature, were*”  
 “*suddenly wiped out and effaced. p. 95.*” From this peculiar influence of THE HOLY SPIRIT on the first converts, His Lordship would infer, that Christian Redemption is not THE SAME DIVINE POWER now as it was in the days of the apostles; and That the church of CHRIST, which could only be formed by THE HOLY GHOST, Who was to be its *light, its holiness, its strength, its comfort, and protection*, TO THE END OF THE WORLD, is now to be illuminated by *human reason*, sanctified by *human virtue*, and protected and comforted by *temporal power and temporal ease and honour*. But whatever efficacy His Lordship may ascribe to the first effusion of THE HOLY GHOST, the scriptures of The New Testament have not recorded the example of a single convert, to whom *continual fear and trembling* was not necessary, to preserve him from falling again into *those evil habits, which*, His Lordship says, *were totally effaced*. The history of the Acts of the Apostles bears an ample testimony to the beginning and establishment of Gospel Christianity, when a Divine Life was awakened in the human soul by “*The Renewing of THE HOLY GHOST:*”

but This Life, like all other life, was progressive; and could be carried on and perfected, on the part of man, only by a continual dependence upon and resignation to The Power of that HOLY SPIRIT of Whom it was born. The instructions of The Apostles, therefore, to these New Men in CHRIST JESUS, are filled with exhortations, to *renounce all self-confidence, self-esteem, and self-seeking*; to abstain from those passions and pursuits, that *resisted, grieved, and quenched THE HOLY SPIRIT*; to turn from every thing that was *earthly, sensual, and devilish*; and by *continual self-denial, watchfulness, and prayer*, to perfect holiness in The Fear of GOD. The Blessed Paul, in whom The Power of THE HOLY GHOST was not less manifested than in other converts; says of himself, “*I keep under my body, and bring it into subjection, lest that, by any means, when I have preached to others, I myself should be a cast-away:*” and even the whole Corinthian Church, tho’ among those in whom “*all evil dispositions and habits were instantaneously and totally effaced,*” and “*tho’ abundantly enriched with ALL DIVINE GRACES,* p. 101.” are yet represented by His Lordship, for the sake of another argument, to be “*so elated by SPIRITUAL PRIDE,*” the most diabolical of all evil tempers, “*as not to suffer The Holy Ghost to do his perfect work, in the enlargement of the heart by universal benevolence.*” p. 101.” But His Lordship must be allowed to *put on*, and to *put off*, just as it may suit the exigencies of a *Harlequin-hypothesis*.

In this manner, however, His Lordship says, “*was the first part of the promise, to send THE COMFORTER, fulfilled. The other part, that He should abide with us for ever, comes next to be considered. And here, the only question will be, Whether from the primitive ages down to these latter times, He hath continued to exercise*

“ cise His Office in *the same extraordinary manner* in which He entered upon it. This will tend to *the decision* of the fanatic pretences to DIVINE INFLUENCES. p. 96, 97.” The *only question* being thus proposed, His Lordship, by a *new interpretation* of St. Paul’s description of DIVINE CHARITY, 1 Cor. xiii, proceeds to shew, that The Operation of THE HOLY SPIRIT, which His Lordship allows to be extraordinary and miraculous during the apostolic age, *ceased* upon the establishment of The Christian Faith, because The Apostle has said, “ CHARITY never faileth.” And from this new account of Charity, His Lordship draws this conclusion, “ so formidable to fanaticism,” that “ The miraculous powers of The Church,” which, if it means any thing, must mean THE MINISTRATION OF THE HOLY GHOST, “ *ceased* on its perfect establishment, as well *those* which relieved corporeal, as *those* which administered aid to *spiritual distresses*, p. 107, 108; and that *The Virtue* of Charity was to accompany The Church, from the Apostles’ days, throughout all its stages here on earth. p. 100.”

Neither the limits, nor the principal design of this letter, will suffer me to enter into a minute examination of His Lordship’s new interpretation of the thirteenth chapter of St. Paul’s first epistle to the Corinthians. It is, indeed, sufficient to say of it, that it is avowedly set up *in opposition* to the common interpretation of Christians, who, in all ages, and in every part of the Divided Church, appear to have agreed about the design and meaning of that chapter; that it no more proves, that The Operations of THE HOLY SPIRIT were to cease with the *apostolic age*, than with the *present age*; and that it is one instance among many that can be produced, to what a vanity of conjecture, what voluntary darkness, that mind has condemned itself, which, for the poor pro-

ject of cutting-off the pretensions of Mystics and Fanatics to that which is *The Sole Redemption* of mankind, can disclaim *The Supreme Illumination* of *THE HOLY GHOST*, where only it can be *received*, and where only it can *fulfill* *The Purposes* of *REDEEMING LOVE*: this, surely, is sacrificing *as much again* as the man in the fable, and instead of being content with *the loss of one eye* that an enemy may lose two, submitting to *the loss of both*.

But His Lordship's *motive* for labouring after this new interpretation, is as singular as the interpretation itself. "The words of The Apostle," His Lordship says, "considered in the sense which *he has given them*, now convey the most important doctrine of *THE CESSATION* of The Miraculous Operations of The Holy Spirit; and *without that sense*, there would be *no express declaration* of it recorded in the Sacred Scriptures. p. 100." Thus, you see, His Lordship's New erected Fabric, which must have long floated about without support, is at length supposed to be settled; but it is settled upon a foundation as airy and unsubstantial as itself: for unless you acquiesce in His Lordship's arbitrary division of *THE HOLY GOD'S ONE OPERATING POWER OF LIFE AND LIGHT*, into two distinct and distant operating powers; and, admitting that to be fact which is most opposite to fact, suppose "that it was an *essential part* of The Apostle's Ministry to *compose* and *frame* A Perfect Written Rule for the perpetual direction of The Church;" The Sacred Scriptures of The New Testament cannot possibly be made "The Seat of the Constant Abode and Supreme Illumination of *THE HOLY GHOST*:" and unless you receive His Lordship's new interpretation of St. Paul's account of *DIVINE CHARITY*, as the only true interpretation, "there will be *no record* in The Sacred Scriptures on which to ground that important fact, *The Cessation* of the

Extra-



“ Extraordinary Miraculous Operations of THE  
“ HOLY GHOST.”

But let us endeavour to discover what His Lordship means by *the extraordinary miraculous operations* of THE HOLY GHOST. If His Lordship means only *tongues, prophecy, and knowledge*, which he calls “ *the transitory graces, the temporary aids of* “ The Holy Spirit, p. 102. ;” His Lordship has still left The Mystics in full possession of their pretensions to *those influences* of THE HOLY SPIRIT, by which alone The Divine Life He hath renewed can be carried on and perfected; and has only set up his new interpretation of St. Paul’s account of DIVINE CHARITY against the common interpretation, to make the Sacred Scriptures *expressly declare* what required no declaration; for *the cessation* of these miraculous powers was soon known, and was a fact that proved itself. Why they ceased, is an inquiry of another nature: an awful and alarming reason may be given for it; but any reason, even the most opposite, will more truly account for it, than that which His Lordship suggests, “ The “ Arrival of The Christian Life, by the vital power “ of Charity, to its *full vigour and maturity*.” We know that these miraculous powers subsisted, while The Church of CHRIST subsisted in its Apostolical, Undivided, Heavenly State; “ *when The Multitude “ of them that believed were filled with THE HOLY “ GHOST, and were of one heart and one soul: when “ they had all things common, and none among them “ lacked; for as many as were possessors of houses and “ lands sold them, and distribution was made unto “ everyman according as he had need. Acts iv, 32, “ 34, 35.*” We know also, that from This Divine Spirit and Life, The Church soon fell; and that when once the power and policy of states had usurped the government of it, it fell apace; till after passing thro’ various scenes of hatred persecution and bloodshed, which heathens stood aghast at,



and which while they made Devils laugh made Angels weep, it has at length reposed itself, with much of a partial selfish spirit, amidst the darkness of human opinions, and the fatal delusions of worldly ease honour and power.

But if the *extraordinary miraculous operations* of THE HOLY GHOST are those which produce only “ *the prophecies which, The Apostle says, shall fail,* “ *the tongues that shall cease, and the knowledge that* “ *shall vanish away,*” a knowledge infinitely different from that which he speaks of in the 12th verse ; then what must be the nature and degree of *that operation* which produces “ *The DIVINE CHA-* “ *RITY that never faileth, and The Faith and Hope* “ *that abide with it ?*” The Faith here spoken of, is not that which St. Paul degrades in the 2d verse, and the pretensions of which CHRIST will reject at the last day, Matt. vii. 21, 22 ; nor is The Hope that which, as His Lordship assumes, “ *animates* “ *him who, without DIVINE CHARITY, gives his* “ *body to be burned :*” but it is that Divine Faith with which, The Apostle says, GOD IN CHRIST JESUS had blessed the Ephesians, “ *who believed,* “ *according to the Working of His Mighty Power,* “ *Eph. i. 19 ;*” and it is that Divine Hope, of which he displays the treasures to the Colossians, when he tells them, chap. i. 27, that “ *CHRIST* “ *IN THEM is The Hope of Glory ;*” “ *The Hope in* “ *which we abound thro’ THE HOLY GHOST, Rom.* “ *xv. 13.*” This Faith and Hope are as essential to The Heavenly Life renewed by THE HOLY GHOST as Charity, from which they differ only as desire and expectation differ from their object ; and they will abide in the redeemed soul as long as it is capable of receiving new communications of DIVINE LIGHT AND LOVE. But by what degree of operation does His Lordship suppose all this is to be produced ? His Lordship calls “ *the en-* “ *largement of the heart by universal benevolence,* “ *the*

“ the *perfect work* of THE HOLY GHOST, which  
 “ is to carry on the Christian Life to its full vigour  
 “ and maturity. p. 101, 102.” Now, if, by this  
 enlargement of the heart, His Lordship does, in-  
 deed, mean St. Paul’s DIVINE CHARITY, as a su-  
 pernatural life ; and that it is, as it cannot but be,  
 the *perfect work* of THE HOLY GHOST ; then His  
 Lordship, tho’ leaving The Mystics in full possession  
 of All that they desire and depend upon, has in-  
 volved himself in this absurdity—that “ the *tem-*  
 “ *porary aids, the transitory graces*, which were pro-  
 “ per for and adapted only to the infantile state of  
 “ The Church, required *the extraordinary miraculous*  
 “ operations of THE HOLY GHOST ; but His *per-*  
 “ *fect work*, that which is to raise The Christian  
 “ Life to its *full vigour and maturity*,” The Birth  
 Growth and Perfection of that DIVINE CHARITY  
 which can *never fail*, “ require only an *ordinary oc-*  
 “ *casional operation*”—an operation that leaves the  
 soul in that Satanic state of *self-esteem* and *self-confi-*  
*dence*, which is its *greatest separation* from GOD.  
 But who can wonder at this in His Lordship, with  
 whom “ PARADOX is only *another name* for Truth ?  
 “ p. 68.” It should, therefore, be recommended to  
 His Lordship, to review, and to consider, with awful  
 attention, the characters which St. Paul has given of  
 THE CHARITY THAT CAN NEVER FAIL ; to make  
 them a Rule by which to try *his own spirit* ; and to  
 bring *the spirit*, not only of Mystics and Fanatics,  
 but of *those* that are the strong pillars and the shin-  
 ing lights of *every national church*, to the same test.  
 His Lordship will then find, that THE CHARITY  
 WHICH CAN NEVER FAIL, is not That which His  
 Lordship feels for his honourable friends and learned  
 acquaintance ; nor That which His Lordship has  
 exercised towards Mr. Law, against whom, if he  
 had been living to defend himself, His Lordship  
 would no more have written, than, like *the believing*  
*scholars*

*scholars* at Ephesus, have burnt his books ; nor is it That, which, while it cheaply speaks of Toleration in high terms of commendation, can think of assigning over those whose right to it GOD has invested them with, to the awful decisions of the future world, for A Crime which The Writers of The New Testament have not mentioned, because they could have no conception of the *modern being* against whom it is committed,—“ *A separation from the national church !*” His Lordship says, indeed, “ *An unnecessary separation :*” but Who is to be *the judge* ? “ Not The Separatist, tho’ directed by his *conscience :*” and, therefore, surely, not The National Church ; because it is the spirit of *every national church*, to deem *all separation* from it *unnecessary*, and “ A Crime that upon all the principles “ of *law and reason* deserves condign punishment, p. 277.” But The DIVINE CHARITY which St. Paul has characterized, is The Life of That CHILD OF LOVE, who “ *liveth in LOVE and liveth in GOD ;*” The Life of “ *the perfect man in CHRIST JESUS, who has attained to the measure of the stature of THE FULNESS OF CHRIST, who knoweth THE LOVE OF CHRIST which passeth knowledge, and is filled with ALL THE FULNESS of GOD.*” And if His Lordship should ever find a man, in whom All St. Paul’s Characters of DIVINE CHARITY are exemplified—“ *who suffereth long, and is kind ; who envieth not ; vaunteth not himself, is not puffed up, doth not behave himself unseemly ; seeketh not his own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things*”—His Lordship would find That which was not less extraordinary, less miraculous, less above *the powers of nature*, not only as *fallen in man*, but as *unfallen in the highest angel*, than if he was to hear the same person, tho’ supposed by His Lordship to be in

“ *an idiotic state,*” preaching “ CHRIST and Him crucified” in all the languages in which His Lordship is so learnedly skilled, and be witness to the immediate effect of his saying to The Dead “ *Arise,*” or to The Sick of the Palsy “ *Take up thy bed and walk.*”

But His Lordship drawing nearer *the point of projection*, grows more explicit in the use of his terms, and speaks of the *extraordinary operations* of THE HOLY GHOST as “ including ALL that were exerted for *the illumination and comfort* of The Church, during the work of its establishment by the ministry of The Apostles.” And the great and religious design of all His Lordship has been writing, proves to be no less, than to shew, that after the first establishment of The Church by the ministry of The Apostles, the influences and operations of THE HOLY GHOST were considerably *abated*; and that now The Church is settled *in peace and security* under the protection of *temporal power*, and the profession of The Christian Faith is attended with *temporal ease and honour*, those influences and operations are of no use. p. 110, 114.” Thus, according to the arbitrary and groundless distinction upon which His Lordship set out, as soon as an authentic collection of The Apostolical Writings was made,” which was not till *many years* after All the Apostles were dead, “ *part* of The Office of The Holy Ghost, as THE SPIRIT OF TRUTH, was *superseded and transferred* upon The Sacred Canon;” and in these latter days, when the Apostolical Writings are in the hands of such *learned and rational expositors* as His Lordship, “ there is *no need* of the *further assistance* of THE HOLY SPIRIT, to explain his own meaning:” and “ His Office, or *task*, as His Lordship elsewhere calls it, of THE COMFORTER, tho’ it continued with The Church during its struggles



“ struggles with The Powers of The World which  
 “ were *once* combined together for *its* destruction,  
 “ is also superseded, by *the protection and comfort*  
 “ it derives from The Powers of The World,  
 “ which are *now* combined together for *its support*.”  
 “ Now, *The Profession of The Christian Faith is*  
 “ *attended with EASE and HONOUR; and THE*  
 “ *CONVICTION, which The Weight of HUMAN*  
 “ *TESTIMONY, and The Conclusions of HUMAN*  
 “ *REASON, afford us of its TRUTH, are ABUN-*  
 “ *DANTLY SUFFICIENT to SUPPORT us in our RELI-*  
 “ *GIOUS PERSEVERANCE!* p. 114.”

Thus, “ *as from a palace now compleated, p. 102.*”  
 His Lordship “ *removes the SCAFFOLDING*” from  
 his New Building of THE DOCTRINE OF GRACE;  
 which appears in peculiar magnificence, extending  
 its broad base on learned dust, and, like a tower  
 of Babel, hiding its proud summit in the clouds!  
 One principal light, however, was forgotten, which  
 left the whole edifice a region of black obscurity:  
 and, therefore, (still to borrow the *beautiful image*,  
 which His Lordship has selected to *exalt* our con-  
 ceptions of THE AIDS OF GOD’S HOLY SPIRIT,)  
 “ the LADDER and the ROPE must be applied  
 “ again.”

The *apostolical written rule*, His Lordship ob-  
 serves, contains “ A COMMAND to *try the spirits*;  
 “ and the power of *discerning spirits* was, like every  
 “ other Divine Power, *confined to the apostolic*  
 “ *age*: but tho’ extraordinary inspiration has *ceased*,  
 “ and *the power of discerning spirits*, without  
 “ which *spirits cannot be tried*, is, with *the rest* of the  
 “ *inspired graces, taken away*; yet THE COMMAND  
 “ to *try the spirits* still remains *in force*, for it is in  
 “ *the apostolical written rule.*” Now what is to be  
 done in this sad dilemma? for, as His Lordship  
 truly observes, and he has given HIS OWN EXAMPLE  
 as an instance of it, “ *to try without the faculty of*  
 “ *dis-*



“ *discerning*, would be a dangerous, or, at best, an  
 “ *impertinent employment*. p. 116.” Why His Lordship turns over The New Testament, to find something that may serve as a succedaneum; and having seized upon a passage without any regard to its natural meaning in the place where it stood, he tells us, that “ The gracious providence of The  
 “ Holy Ghost has provided, that those to whom  
 “ He had given *the faculty of discerning spirits*,  
 “ without which spirits could not be tried, should  
 “ provide *rules of trying* for the use of those to whom  
 “ He had *not given* that faculty; and *the rules* are  
 “ to supply *the place of judging* in those, to whom  
 “ *the power of judging* was never communicated.” As if His Lordship had said—By the care and industry of our ancestors, a plain open road is provided, which, to Those that have had *the use of their eyes*, has been a sure rule in travelling from London to Gloucester: and if Those that are *blind* should be required to travel from London to Gloucester, as *the same rule* would subsist, they would be under the *same obligation* of travelling thither as Those were that *could see*; the rule would supply their *want of eye-sight*, and they would be in no danger of turning to the right hand or to the left, to Durham or to Canterbury.

The passage which His Lordship has forced out of its place, to serve for a *discerning rule* in the present exigency, His Lordship has produced, *because*  
 “ it contains The Characters of REAL INSPIRATION;  
 “ *The Wisdom that is from ABOVE.*” And to shew the *wonderful discernment* of this rule, and its *wonderful use* in the present *blind age* of The Church, His Lordship himself undertakes to direct the application of it, and tells us, “ we may fairly pronounce, that the man in whom *none* of These  
 “ Characters of REAL INSPIRATION are to be  
 “ found, hath *not* Real Inspiration: but we must  
 not

“ not conclude, that he, in whom All These Characters are found, *both* that which These Characters are produced to prove; since, tho’ they are characters of Real Inspiration, they may be NOT Characters of Real Inspiration, but only of *those ordinary graces*, that arise from the” meer human “ knowledge of and obedience to GOD’s will, *as contained in sacred scripture*. So that, altho’ such a man may be *truly said* to be possessed of *The Wisdom that is from ABOVE* which he can receive only by Divine Inspiration, yet it is *not* “ That which he receives by Divine Inspiration;” but, in the opinion of His Lordship, who cannot bear the thought of Divine Inspiration, “ *The Wisdom that is from ABOVE,*” may, notwithstanding the *discriminating faculty* of The Rule, be *The Wisdom that is from BELOW*. His Lordship would do well, therefore, to consider, and he may try if almost every chapter of *the apostolical epistles* does not prove it, that *The Wisdom that is from BELOW*, and *The Wisdom that is from ABOVE*, are the *two sorts of wisdom* that govern the minds of men, as well in nations called Christian as in other nations of the world; that *both* come by REAL INSPIRATION, one from “ *The Spirit of this world, The Prince of The Power of The Air,*” the other from THE SPIRIT OF GOD; and that he who is not inspired, led, and governed by THE SPIRIT OF GOD, is and must be inspired, led, and governed by The Spirit of This World.

But The Rule which His Lordship, with so much industry, has produced to fulfill THE COMMAND to *try the spirits*, is, in the unsuspecting mind of The Apostle who gives it, designed only as A Rule to every man, to try, not *the spirits of others*, but HIS OWN: St. James says, “ *Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with* MEER-  
 “ NESS

“NESS of Wisdom. *But if ye have bitter envying and strife IN YOUR HEARTS, glory not, and lie not against THE TRUTH: This Wisdom descendeth not from ABOVE, but is earthly, sensual, devilish; for where envying and strife is, there is confusion, and every evil work. But The Wisdom that is from ABOVE, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And The Fruit of Righteousness is sown in Peace of them that make Peace.* James iii. 13 — 18.” Thus does *the state of the heart* prove by *What Wisdom* men are inspired: and if His Lordship, when he read this passage, had prayed for The Inspiration of THE HOLY GHOST, to enable him to understand it, and to apply it continually to *the trial and detection* of HIS OWN SPIRIT; he would have done himself, and “THE TRUTH AS IT IS IN JESUS,” infinitely more service, than by forcing the passage into the vortex of a vertiginous argument, to prove, that there is *no inspiration* of THE HOLY GHOST.

As a further instance of His Lordship’s method of quoting and applying passages of Scripture, this pretended rule for *trying spirits*, that is assumed to be given *in consequence* of what His Lordship calls THE COMMAND to try them, was written about thirty years *before* the command was issued. St. John, who did not write his epistle till near the end of the first century, when All The Other Writers of The New Testament had been long dead, begins his fourth chapter, not with *an authoritative command*, but with a *friendly and affectionate caution*—“Beloved, believe not every spirit, but try the spirits whether THEY ARE OF GOD: because many false prophets are gone out into the world.” And that the Apostle might not give advice, without shewing how it was to be followed, and without knowing that there was *an ability* to make use of it, he  
thus

thus proceeds: "HEREBY *know ye* THE SPIRIT  
 " OF GOD—*every spirit that confesseth* JESUS  
 " CHRIST, *Who is come in the flesh*, IS OF GOD:"  
 [St. Paul says, "no man can say, that JESUS is THE  
 " LORD, but by THE HOLY GHOST," 1 Cor.  
 XII. 3.] "and every spirit that doth not confess JESUS  
 " CHRIST, *Who is come in the flesh*, is not OF GOD:  
 " and This is that spirit of Antichrist, *whereof you*  
 " *have heard that it should come, and even now*  
 " *already it is in The World.* YE ARE OF GOD,  
 " *little children, and have overcome them: because*  
 " *greater is HE THAT IS IN YOU, than he that is*  
 " *in The World.* *They are of The World: there-*  
 " *fore, speak they of The World, and The World*  
 " *heareth them.* WE ARE OF GOD: *he that*  
 " *knoweth GOD, heareth us; he that is not of*  
 " *GOD, beareth not us:* HEREBY know we The  
 " SPIRIT OF TRUTH, and The SPIRIT OF ER-  
 " ROUR." Nothing more seems to be necessary,  
 than to consider the passages of The New Testa-  
 ment as they stand connected with *their own design*  
 and meaning, to shew the *fantastick use* which His  
 Lordship makes of them. Now it is evident, that  
 only the first verse of the passage in St. John, was  
 adapted to His Lordship's *purpose*: the rest is a re-  
 ference to *the only power* of distinguishing between  
 Errour and Truth, The Mighty Power of Him  
 that was in those to whom The Apostle wrote, that  
 is, in All Christians; "THE UNCTION which they  
 " had *received* from THE HOLY ONE, and which  
 " *abiding in them* as He promised it should, *taught*  
 " *them All Things*, and, thro' their entire dependence  
 " upon it, enabled them to *overcome that Spirit of*  
 " *Antichrist* of which The Apostle had been speak-  
 " ing. comp. ch. ii. 18," &c. So that His Lord-  
 ship, instead of searching further to find something  
*more verbally* adapted to support his Project; should  
 have been rather induced, by the unchangeable  
 marks



marks of distinction which The Apostle has set upon those that are *of the world*, and those that are *of GOD*, to examine his own heart, and consider, whether, in The Project itself, he was not led more by "The SPIRIT OF ERROUR" than "The SPIRIT OF TRUTH."

St. Paul, who seems to be a favourite with His Lordship because he was *bred a scholar*, tho' he reckons his scholastic attainments among *the greatest of human vanities*, had long before spoken of *The Internal Vital Power* of This Only Teacher of Divine Truth: "*Eye hath not seen,*" says he, "*nor ear heard, neither have entered into the heart of man, THE THINGS which GOD hath prepared for them that love Him. But GOD hath revealed Them unto us by His SPIRIT: for THE SPIRIT searcheth All Things, yea, THE DEEP THINGS OF GOD. For what man knoweth the things of a man, save the spirit of man which is in him? Even so THE THINGS OF GOD knoweth no man, but THE SPIRIT OF GOD. Now we have received, not The Spirit of The World, but THE SPIRIT WHICH IS OF GOD, that we might know THE THINGS that are freely given us of GOD. Which THINGS also we speak, not in the words which man's wisdom teacheth, but which THE HOLY GHOST teacheth; comparing spiritual things with spiritual. But The Natural Man receiveth not THE THINGS OF THE SPIRIT OF GOD, for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED. I Cor. ii. 9—14."* This alone is CHRISTIAN ILLUMINATION! And as His Lordship has disclaimed ALL LIGHT FROM ABOVE, but what he has *deposited and hidden from his own sight* in the books of the new testament, His Lordship himself leads us to this conclusion, that "His Whole Building of THE DOCTRINE OF GRACE, tho' a temple consecrated to the deity of Reason,



“ yet, like other temples consecrated to *idols*, is  
 “ filled with The Blackness of Heathen Darknefs.”

How are The Adorable Nature and Redeeming  
 Ministration of GOD’S HOLY SPIRIT profaned  
 by *such attempts* ! And how easily is *The Natural*  
*Man*, a slave to that “ last foible of superiour ge-  
 “ niuses, the temptation of honour which the *aca-*  
 “ *demic exercise* of wit is supposed to bring to its pro-  
 “ fessor,” induced to determine about THE THINGS  
 OF GOD, which are known only to THE SPIRIT  
 OF GOD, and which, therefore, *The Natural Man*  
 cannot possibly comprehend ! to whom, The Sacred  
 Scriptures of The New Testament are A SEALED  
 BOOK ; and The Constant Abode of THE SPIRIT  
 OF TRUTH in them, is *a constant abode in impenetra-*  
*ble darkness*. And if any one, because he thinks  
 himself qualified by his great skill in words, ac-  
 quired by a life of laborious study in the schools of  
 men, to conjecture about the text and meaning of  
 an antient or modern classic, should ever suppose,  
 that he is, *therefore*, qualified to understand and  
 explain THE THINGS OF GOD ; CANONS OF THE-  
 OLOGY may hereafter be as successfully collected  
 from *A Commentary on The New Testament*, as CA-  
 NONS OF CRITICISM have formerly been from *A*  
*Commentary on Shakespeare*.

Christian Redemption is THE SPIRIT OF GOD  
 renewed in *His First Power of Life* in the soul of  
 man : and as nothing can *restore* This Life, but  
 That which *gave* it ; so That which *restores* it, must  
*continue* it to all eternity. *The Restoration* of This  
 Life will raise man to Heaven ; *the rejection* of it  
 must leave him in hell : for Holy Angels are in  
 Heaven, and Unholy Angels are in Hell, only be-  
 cause The Nature of the one hath, and The Nature  
 of the other hath not, THE LIFE OF THE SPIRIT OF  
 GOD dwelling and ruling in it. The *renewal of*  
*this life*, is the great principle upon which The Sa-  
 cred

cred Scriptures of The New Testament are founded : and *the preaching* of The Apostles was one continual declaration of The Presence and Power of THE HOLY GHOST manifested in their own hearts, (as The Supernatural Light was once manifested in the dark chaos of the fallen angels' kingdom, 2 Cor. iv. 6) and ready to be communicated to All, who, in contrition faith and prayer, turned from The Life of This World to GOD. And as *the whole labour and travail* of these *first preachers* of The Gospel, was that "CHRIST *might be formed in All*" that heard them, Gal. iv. 19 ; and as CHRIST *formed in All*, was their *whole joy*, their "*crown of rejoicing*," 1 Thess. ii. 19 ; such also ought to have been *the labour, the glory, and the joy*, of those that have since assumed their character and exercised their office : for "*There is but ONE BODY, and ONE SPIRIT, even as we are called by ONE HOPE of our Calling ; ONE LORD, ONE FAITH, ONE BAPTISM ; ONE GOD AND FATHER OF ALL, Who is Above All, and through All, and IN US ALL.* Eph. iv. 4—" 6." But, to instance in this National Church, which boasts of its Apostolical Purity, what must have been her amazement in the days of Elizabeth, to have found one of her Bishops, who, when only *a candidate for holy orders*, professed that he was moved and called to enter into the service of CHRIST'S Church by *The Inspiration of THE HOLY GHOST* ; who never had *one qualification* for the discharge of his high office, but what he received as *The Immediate Gift of THE HOLY GHOST* ; who had never done *one acceptable service* in it, but what was done in and by *The Immediate Power of THE HOLY GHOST* ; who, in the daily public worship of the church of which he was an overseer, repeated *the most expressive prayers* for that which only can *know and do THE WILL OF GOD, The Light and Power of THE HOLY GHOST living and ruling IN THE*

HEART—to have found him, not accidentally suggesting in the wanton vanity of human wisdom, but laboriously torturing The Words of JESUS, and The Words of His Apostles, to prove, that The All-illuminating, All-sanctifying, All-perfecting, All-preserving Operation of THE HOLY GHOST, *which can NEVER cease*, is considerably *abated and withdrawn*; that Part of His Task is *finished*, Part of His Office *superfeded*; and that *His great Work*, which can only be His because He is *The Doer* of it, is now done by *The Dead Letter* of THE NEW TESTAMENT, *The Credibility* of HUMAN TESTIMONY, *The Conclusions* of HUMAN REASON, and *The Power and Protection* of THAT WORLD which is *The Enemy* of GOD? It is, therefore, time, to turn our attention to better thoughts, and better arguments; The Irradiations of a *Purified Mind*, whose continual desire for itself was that Meek and Humble Life which is “THE LIGHT OF MEN:” and whose continual desire and prayer for others was, that *all human beings*, wherever placed, or however distinguished by the changing forms of this perishing world, might be “BORN OF THE WORD AND “SPIRIT OF GOD.”

Mr. LAW, when long ago detecting the errors of such another learned and ingenious advocate for The Church and Kingdom of CHRIST as His Lordship, the *Famous Dr. Trapp*, says:

“To ask whether *the assistance* of THE HOLY SPIRIT is to be *ordinary* or *extraordinary*, is as needless and groundless a distinction, as to ask whether a *minister of the gospel* ought to be an *ordinary* or *extraordinary* good man. The operation of THE HOLY SPIRIT in us since the *fall*, is a *supernatural power*; and, therefore, in a just sense *always* extraordinary, because enabling us to be and do that, which the *ordinary power* of fallen nature is insufficient for; but it is more or less *restored* to us, as we are more or less FITTED to receive it. And all that *assistance* or *renovation* of THE HOLY SPIRIT, which an Apostle might expect, for the raising

raising his own personal holiness to its *greatest height*, or for enabling him with *spirit and power* to move, affect, and convert the hearts of men to The Faith of the Gospel, may be *justly expected* now, by such *ministers of the gospel*, as DO ALL THAT which an Apostle did, *to obtain and receive it*. Our religion is *founded* on this doctrine : that we are to be *born again* of THE HOLY SPIRIT ; that it is to be *the breath and life* of our new-born inward man ; that there is no *sanctification* of the heart, no *illumination* of the mind, no *knowledge* of divine mysteries, no *love* of holy things, *possible* to be had, but in and by *the life* of this HOLY SPIRIT *renewed* or *born again* in us ; and that its *life motion and power* in us, increaseth according to our faith in and desire of it."

" Is it not now a *flat denial* of all this to say, as is said by some, that the *establishment* of The Gospel in the world, together with the assistances of *human learning and languages*, has been the *occasion* why the *assistance* of THE HOLY GHOST is *abated*, and become only such as may be called *ordinary* ? For if we consult either scripture or experience, must it not be said, that *worldly peace and prosperity* want as much to be sanctified by THE HOLY SPIRIT, as *persecution and distress* ? That *human learning and knowledge* need as *high degrees* of Divine Grace and Help, as *human ignorance* ? Is not the blindness the infatuation and corruption of *men of letters*, as notorious, as that of *unlearned men* ? Does an *editor* of Terence, Horace, or Virgil, receive such *illumination* from *plays and poetry*, do *cardinals and pluralists* receive so much *unction and assistance* from *human establishments*, as to need *less* to be led and governed by THE HOLY SPIRIT OF GOD ? Or will we say, that a *critical study* of divided languages, and a religion established in *worldly ease and peace*, are not only in themselves free from *danger and corruption*, but have so much of *The Nature of* THE HOLY SPIRIT OF GOD in them, that they can be to us in *His Stead*, and make His Sanctifying Operations upon us needed in a *less degree* ?"

" On the part of GOD, our *redemption* IN JESUS CHRIST, and our *sanctification* by THE HOLY GHOST, stand *always* in the *same degree of nearness and fulness* to all of us ; there is hardly a chapter in the New Testament that can be understood, or its doctrines observed, but upon the supposition of this great truth. If CHRIST is *less* formed in us than he was in the first saints of the Church, if we *come*



not to *The Perfect Man*, to *The Measure of the Stature of the Fulness of CHRIST*, it is not because CHRIST is now become only our Redeemer in an ordinary way or degree ; but it is, because we have not *so turned to Him*, not *so turned from ourselves*, not *so counted all things but dung*, that we might win CHRIST, and be found in Him, AS THE FIRST SAINTS DID. If THE HOLY SPIRIT does not now in *such a degree* renew, quicken, move, and sanctify our hearts, and fill us with *such degrees* of Divine Light and Love, as was done in the first age of the church ; it is not, because THIS SANCTIFYING SPIRIT has committed *some part* of his work to *human learning*, and so is become only *Our Sanctifier* in a lesser and ordinary degree ; but it is, because we ourselves have FORSAKEN *this fountain of living waters*, and *hewn out broken cisterns* for ourselves ; it is because we have grieved THIS HOLY SPIRIT, *resisted His Motions*, *quenched His Holy Fire*, and, under an *outward profession* of CHRIST, have kept up that *old man*, with *his deeds*, which cannot be The Temple and Habitation of THE HOLY SPIRIT."

" If, therefore, we have *any true sense* of the nature and weight of our ecclesiastical calling, *any desire* to do the *full work* of the ministry, to satisfy the wants and necessities of our flocks ; if we have *any fear* of being condemned as *useless insignificant labourers* in CHRIST's Vineyard ; it is high time to awake from this DREAM of an *Ordinary and Extraordinary Sanctification* of THE HOLY SPIRIT. It serves only to keep us *unsanctified*, shut up in *death*, in the *dead workings* of our own corrupted nature ; to keep us *learnedly content* with our state, as if we were *rich*, and *increased in goods*, and *had need of nothing* ; and hinders us from knowing, that we are *wretched, and miserable, and poor, and blind, and naked*." Rev. iii. 17.

" To seek for any thing in Religion, but a *new nature* fitted for a *new world*, is knowing neither it, nor ourselves. To *be born again*, is to be fit for paradise, in whatever part of the universe we live ; *not to be born again*, is continuing *where* the sin and death of Adam left us, whatever *church*, or *sect* of religion, we have fellowship with. All *ways* and *opinions*, all *forms* and *modes* of Divine worship, stand on *The Outside* of Religion. They may be, and certainly are, great and desirable *helps* to THE KINGDOM OF GOD, when we consider them only as the *gate*, or *guide* to that *inward life*, which wants to be raised, and brought forth in  
us,



us. But this is unquestionably true, that our *Salvation* consists *wholly* and *solely* in THE BIRTH OF THE SON OF GOD, and THE RENEWAL OF THE HOLY GHOST, in our Souls. When this *begins*, our *Salvation begins*; as this *goes on*, our *Salvation goes on*; when this is *finished*, our *Salvation is finished*. This alone *saves* the soul; because this alone *restores* the First Paradisiacal Divine Nature, which is the True IMAGE OF GOD, and which alone can enter into the Kingdom of Heaven."

" If we had only a *notional knowledge* that our first father had *sinned*, and knew no more of his *sinful condition* than history tells us of it; if we had only certain *instituted types* and *figures* to keep up the remembrance of it in our minds, we should never be the worse for his sins; we should have no hurt by *owning* ourselves to be children of a sinful father, if His *Nature Life and Spirit* was not propagated in us: so, if we have only a *notional belief* that JESUS is become the *Second Adam*, to *redeem* or *regenerate* the fallen nature; if we know this only in the *notion* and *history* kept up in our minds by *outward figures and ordinances*; tho' we contend ever so much for *This Belief* of a SAVIOUR, and write *volumes* in defence of it; yet He is not OUR SAVIOUR, till His *Nature Life and Spirit* be *born in us*. If there be any man in the world, in whom *The Nature of Adam* is not, he has *no sin from Adam*: if there be any man, in whom *The Life of JESUS* is not, he has *no righteousness* from Him. We must have *life and righteousness* in the same *truth and reality* in us from *The Second Adam*, as we have *sin and death* in us from *The First*."

" From the time of the *fall of Adam*, the *incorruptible seed of CHRIST* is in us all, in the *whole human nature*; He has *power*, as THE SON OF GOD, to *quicken* and *raise it up*, till it comes to be that Holy Image of the BLESSED TRINITY it was at first. And when a Divine Faith arises in this *seed of life*, by which it lays hold on CHRIST as the *author*, *preserver*, and *finisher* of its life, as the *atonement*, the *saviour* and *deliverer* from the *death and hell* that surrounds it; then it grows up into a *new inward man*, of the *same nature* with that which appeared in paradise, and with that which was *born in the Virgin Mary*. Then *The Birth of THE SON OF GOD*, *The Birth of THE SPIRIT*, and that *First Holy Humanity* which Adam lost, are all restored to us, but in a *mystery* in the *inward man hid in GOD*, till the *resurrection* shall separate every thing that is

*earthly dark and corruptible from it. Thus by FAITH IN CHRIST we put on CHRIST, He becomes formed in us, we eat His flesh, and drink His blood, and have His Nature and Life in us ; that is, we have a flesh and blood, a holy humanity, derived into us from CHRIST, in the same reality as we have flesh and blood, a corrupt humanity, from Adam, our first father. Thus we are real members, living branches, and new-born children, of CHRIST, our Regenerator : He is our father ; and, as such, as certainly brings us into the Kingdom of Heaven, heirs of all His glory, as Adam brought us into the prison of this world, heirs of all his sin and misery. This is the whole of Christian Redemption. Let us look where we will, and talk of what we will, there is no possibility of salvation for any one son of Adam, but in this Divine Birth, nor can this birth be had any other way : and to this great truth, all the writings of the New Testament bear undeniable witness."*

*" Look now at yourselves, at the world, at religion, in this true light, and surely you must enough see and feel the desirable nature of every virtue, and every degree of it, which The Gospel sets before you. Surely you must awaken into a strong abhorrence of every thing, that the fall has brought upon you, whether it be in your souls, your bodies, or the state of the world into which you are fallen. To renounce the poor interests of a worldly life, to be content with a pilgrim's fare in it, to live looking and longing after that which you have lost ; to have no more of covetousness, of pride, of vanity, and ambition, than John the Baptist had ; to live unto GOD in your shops your employments and states, with such thoughts and desires of going to your Heavenly Father, as the lost son had when he saw his poor condition, eating husks among swine ; is only a proof, that you are, like him, come to yourselves, that you begin to see what, and how, and where you are. Surely you can need no exhortations to hasten and run to your REDEEMER, to ask and beseech Him, in Faith and Love, to do every thing in you and for you, that your darkened corrupted heart, and polluted body, stand in need of : He now stands as near you, as full of love over you, as he did to Lazarus when He raised him from the dead : He is no farther from your call, than He was from the Call of blind Bartimæus, whose eyes He immediately opened. Surely, it should now be more needless to exhort you to look earnestly and diligently after every means of recovering your first glorious state, than to exhort the blind*

to receive their sight, the sick to accept of health, or the captive to suffer his chains to be taken off. For when you thus see your *Misery* and your *Redemption* in this strong light, both of them so exceeding great, you see *something* that must needs *penetrate* and *awaken* the inmost depth of your soul, that leaves you no room to *doubt* about the nature of *any* *virtue*, no liberty to indulge *one* *vain passion*, or to think it *any hardship* that the Gospel calls you to be *perfect*. For in *this light*, every virtue of the Gospel stands known and recommended to us, just as *health*, *purity*, and *sight*, stand recommended to a *sickly*, *noisome*, *blind leper*, who was shut up in a *place* that continually *increased* all his evils. It strips us of nothing but the *uncleanness* of leprosies, the *miseries* of sores, pains, and blindness: it *takes nothing* from the world which is about us, but its *poison* and *power of infecting* us. So that to be *called to the height of all virtue* attainable in this life, however excessive it may seem to the *reasonings of flesh and blood*, is only being *called away from every Misery and Evil* that can be avoided by us. JESUS CHRIST is become our regenerator, that we may again be made *like unto GOD*, have the *purity* and *perfection* of an *angelic nature*, and be made *capable of enjoying* the infinite riches and treasures of THE DIVINE NATURE to all eternity. No virtue, therefore, has any *blameable extreme* in it, till it *contradicts* this general end of religion, till it *hinders* the restoration of THE DIVINE IMAGE in us, or makes us *less fit* to appear amongst the inhabitants of Heaven. *Abstinence*, *temperance*, *mortification of the senses and passions*, can have no *Excess* till they hinder the *purification of the soul*, and make the body *less useful* and *subservient* to it. *Charity* can have no *Excess* till it *contradicts that love* which we are to have in Heaven; till it *exceeds that* which the first Christians practised, when they had *all things common*; till it *exceeds that* of St. John, who requires him that has *Two Coats* to give to him that has none, and he that has *Meat* to do likewise; till it is loving our poor brethren *more than CHRIST* has loved us; till it is *more than that*, which would *lay down its life* even for an *Enemy*; till it goes *beyond* the command of loving our neighbour *as we love ourselves*; till it forgets that *our own life* is to be preserved." AN EARNEST AND SERIOUS ANSWER TO DR. TRAPP'S DISCOURSE *on the Folly Sin and Danger of being Righteous over much.*

Of the *ground and nature* of GOSPEL CHRISTIANITY, as distinguished from that *original universal christianity* which began with Adam, and was the religion of the *Patriarchs*, of *Moses* and the *Prophets*, and of every *penitent man* in every part of the world, that had Faith and Hope towards GOD to be *delivered* from the evil of this world, Mr. LAW thus speaks :

“ When THE SON OF GOD had taken a birth in and from the human nature, had finished all the *wonders* that belonged to our redemption, and was sat down at the *right hand* of GOD in Heaven ; A heavenly Kingdom was set up on earth, and THE HOLY SPIRIT came down from Heaven, or was given to the flock of CHRIST, in such a degree of birth and life, as never was, nor could be given to the human nature, till CHRIST, The Redeemer of the human nature, *was glorified*. But when The Humanity of CHRIST, our *Second Adam*, was *glorified*, and become all heavenly, then the *heavenly life*, the *comfort*, and *power*, and *presence* of THE HOLY SPIRIT, was the *gift* which He gave to his brethren, his friends and followers, which He had left upon earth. THE HOLY GHOST descended in the shape of cloven tongues of fire on the heads of those, that were to begin and open the new powers of *A divine Life* set up amongst men. This was the beginning and manifestation of the *whole nature and power* of GOSPEL CHRISTIANITY ; a thing as *different* from what was Christianity before, as the *possession* of the thing hoped for is different from *hope*, or *deliverance* different from the *desire or expectation* of it. Hence The Apostles were *new men*, entered into a *new kingdom* come down from Heaven, enlightened with *new light*, inflamed with *new love*, and preached not any absent or distant thing, but JESUS CHRIST, as The *Wisdom and Power* of GOD, felt and found within them ; and as A Power of GOD ready to be communicated in the same manner, as a *New Birth from Above*, to all that would repent and believe in Him. It was to this *Change* of nature, of life, and spirit, to this deliverance from the power of sin, to be *possessed* and *governed* by Gifts and Graces of A Heavenly Life, that men were then called to, as TRUE CHRISTIANITY. And the preachers of it bore witness, not to a thing that they had *heard*, but to a *power* of



of *salvation, a renewal of nature, a birth of heaven a sanctification of spirit*, which they themselves had received. GOSPEL CHRISTIANITY then stood upon its own *true ground*; it appeared to be what it was: and it was an *Awakened Divine Life* set up amongst men; *itself* was its own *proof*; it appealed to its *proper judge*, to the heart and conscience of man, which was alone capable of being touched with these offers of a *new life*."

"Hence it was, that *sinners of all sorts that felt the burden* of their evil nature, were in a state of fitness to receive these glad tidings: whilst the *rigid pharisee, the orthodox priest, and the rational heathen*, though at enmity with one another, and each proud of his own distinction, yet all agreed in *rejecting and abhorring A SPIRITUAL SAVIOUR*, that was to *save them* from their carnal selves, and the *vanity* of their own rational selfish virtues. But when, after a while, Christianity had lost its *first glory*, appeared no longer as *A Divine Life awakened amongst men*, and itself was no longer its own proof of THE POWER AND SPIRIT OF GOD manifested in it; then *heathenish learning, and temporal power*, were from age to age forced to be called the *glory and prosperity* of the Church of CHRIST; although, in The Revelation of St. John, its figure is that of *A Scarlet Whore riding upon The Beast*."

"Here, therefore, we are to place the *true distinction* of GOSPEL CHRISTIANITY from all that went before it, or that is come up after it. It is purely and solely *A Divine Life awakened and set up amongst men, as the effect and fruit of CHRIST's glorification in Heaven*; and has no other Promise from Him, but that of HIS HOLY SPIRIT, to be with it, as its *light, its guide, its strength, its comfort, and protection*, to the end of the world. Therefore, as GOSPEL CHRISTIANS, we belong to *The New Covenant of THE HOLY SPIRIT*, which is *The Kingdom of GOD* come down from Heaven on the day of *pentecost*; and, therefore, it is, that there is *no possibility* of seeing or entering into This New Kingdom, but by being *born again of THE SPIRIT*. The apostles and Disciples of CHRIST, though they had been *baptized with water*, had followed CHRIST, heard His doctrines, and done wonders in His Name; yet, as then, stood only near to The Kingdom of GOD, and preached it to be *at hand*. They had only seen and known CHRIST according to the *flesh*; had followed Him with great zeal, but with little and very low knowledge either of Him or His



His Kingdom; and, therefore, it was, that they were commanded to *stand still*, and not act as *his ministers* in his new glorified state, till they were *endued with power from on high*: which power they then received, when THE HOLY GHOST with his cloven tongues of fire came down upon them; by which they became the *illuminated instruments*, that were to diffuse the Light of an Heavenly Kingdom over all the world. From that day began GOSPEL CHRISTIANITY, with its *true distinction* from every thing that was before it: it was *The Ministration of THE SPIRIT*; and the ministers of it called the world to nothing but *gifts and graces* of the SAME SPIRIT, to look for nothing but *spiritual blessings*, to trust, and hope, and pray for nothing but the *power* of that SPIRIT, which was to be the *one life and ruling spirit* of this newly opened Kingdom of GOD. No one could join himself to them, or have *any part* with them, but by *dying to the wisdom and light of the flesh*, that he might *live by THE SPIRIT, through faith in JESUS CHRIST*, who had thus called him to His Kingdom and Glory. Now THIS CHRISTIANITY is its *own proof*; it can be proved from nothing but *itself*; it wants neither *miracles, nor outward witness*; but, like the sun, is only its *own discoverer*."

"He that adheres only to the *history* of the facts, doctrines, and institutions of The Gospel, without being *born of its Spirit*, is only *A Nominal Christian*, and is no nearer to CHRIST, than the Jew who carnally adhered to the letter of The Law: they both stand in the *same distance* from GOSPEL CHRISTIANITY. It is in vain, therefore, for the Modern Christian, to appeal to *antiquity, to history, and antient churches*, to prove that he belongs to CHRIST; for he can only belong to Him, by having THE POWER OF CHRIST, and THE SPIRIT OF GOD living and dwelling in his *Renewed Inward Man*. But *A Learned Christianity*, supported and governed by *reason, dispute, and criticism*, that is forced to *appeal* to canons, and councils, and antient usages, to *defend itself*, has *lost its place*, stands upon a *fictitious ground*, and shews, that it *cannot appeal to itself*, to its *own works*, which alone are the *certain infallible proofs* either of a True or a False Christianity.

For *The Truth of Christianity* is THE SPIRIT OF GOD living and working in it; and where This Spirit is not THE LIFE of it, there the *outward form* is but like the *outward carcass* of a departed soul. For *The Spiritual Life* is as much

*its own proof, as The Natural Life ; and needs no outward or foreign thing to bear witness to it.*" WAY TO DIVINE KNOWLEDGE.

That you may see, why SALVATION is, and can be nothing else, but the *manifestation* of THE LIFE OF GOD in the soul, consider the following passage from THE SPIRIT OF LOVE :

" No intelligent creature, whether angel or man, can be good and happy, but by partaking of, or having in itself, a Twofold Life. Hence so much is said in the Scripture of an inward and outward, an old and a new man : for there could be no foundation for this distinction, but because every intelligent creature, created to be good and happy, must of all necessity have a Twofold Life in it, or it cannot possibly be capable of goodness and happiness ; nor can it possibly lose its goodness and happiness, or feel the least want of them, but by its breaking THE UNION of this Twofold life, in itself. Hence so much is said in the Scripture, of the quickening raising and reviving the inward new man, of the new birth from above, of CHRIST being formed in us, as the one only redemption and salvation of the soul. Hence also the fall of Adam was said to be a death that he died the day of his sin, though he lived so many hundred years after it ; it was, because his sin broke THE UNION of his Twofold Life, and put an end to the Heavenly Part of it, and left only One Life, the life of this bestial earthly world in him."

" Now there is, in the nature of the thing, an absolute necessity of this Twofold Life in every creature that is to be good and happy ; and the Twofold Life is this : it must have THE LIFE OF NATURE, and THE LIFE OF GOD in it. It cannot be a creature, and intelligent, but by having the life and properties of Nature ; that is, by finding itself to be a life of various sensibilities, that hath a power of understanding, willing, and desiring : This is its creaturely life, which, by the creating Power of GOD, it hath in and from Nature."

" Now this is all the life that is, or can be creaturely, or be a creature's natural own life ; and all this creaturely natural life, with all its various powers, and sensibilities, is only a life of various appetites, hungers, and wants, and cannot possibly be any thing else. GOD Himself cannot make a creature to be in itself, or as to its own nature, any thing

thing else but *a state of emptiness, of want, of appetite, &c.* He cannot make it to be good and happy, *in and from its natural state*: this is as impossible, as for GOD to cease to be the ONE ONLY GOOD. The *highest life*, therefore, that is *natural and creaturely*, can go *no higher* than this; it can only be a *bare capacity* for goodness and happiness; and cannot possibly be a good and happy life, but by THE LIFE OF GOD dwelling in, and in UNION with it. And this is the Twofold Life, that of all necessity must be UNITED in *every good and happy creature.*"

" This is the greatest demonstration of the absolute necessity of the *Gospel Redemption and Salvation*, and all arising from the nature of the thing. There can be *no goodness and happiness* for any intelligent creature, but in and by this Twofold Life; and, therefore, THE UNION of the DIVINE and human life, or THE SON OF GOD incarnate in man, to make man again a *partaker* of The Divine Nature, is the *one only possible salvation* for all the sons of fallen Adam; that is, of Adam dead to, or fallen from his FIRST UNION with the Divine Life."

" Deism, therefore, or a religion of nature, pretending to make man good and happy without CHRIST, or THE SON OF GOD entering into UNION with the human nature, is the greatest of all absurdities: it is *as contrary* to the nature and possibilities of things, as for mere *emptiness* to be *its own fulness*, mere hunger to be *its own food*, and mere want to be *its possession of all things*. For nature and creature, *without The CHRIST OF GOD*, or The Divine Life in UNION with it, is and can be nothing else, but this mere *emptiness hunger and want* of all that which can alone make it *good and happy*. For GOD Himself, as I said, cannot make any creature to be *good and happy*, by any thing that is *in its own created nature*; and however *high or noble* any creature is supposed to be *created*, its height and nobility can consist in nothing, but its *higher capacity and fitness* to receive A HIGHER UNION with the Divine Life; and also a higher and more wretched *misery* when *left to itself*, as is manifest by the hellish state of the fallen angels. Their high and exalted nature was only an *enlarged capacity* for *The Divine Life*; and, therefore, when This Life was *lost*, their *whole created nature* was nothing else, but the height of rage and hellish distraction. A plain demonstration, that there can be no happiness blessing and goodness for *any creature*, in Heaven or on earth, but by having, as the Gospel saith,

faith, JESUS CHRIST made unto it, *Wisdom, Righteousness, Sanctification, and Peace with GOD*. And the reason is this, it is because *goodness and happiness* are absolutely inseparable from GOD, and can be no where but in GOD. And, on the other hand, *emptiness, want, insufficiency, &c.* are absolutely inseparable from the creature, as such; its whole nature cannot possibly be any thing else, be it what or where it will, *an angel in Heaven, or a man on earth*; it is and must be, in its whole creaturely nature and capacity, a mere *hunger emptiness, &c.* and, therefore, all that we know of GOD, and all that we know of the creature, fully proves, that *The Life of GOD in UNION with The creaturely Life*, which is THE GOSPEL SALVATION, is the *One only Possibility* of goodness and happiness in any creature, whether in Heaven, or on earth.

“ Hence also it is enough certain, that this Twofold Life must have been the *original state of every intelligent creature*, at its first coming forth from GOD. It could not be brought forth by GOD, to have only a *creaturely life of nature*, and be left to that; for that would be creating it under a *necessity of being in misery, in want, in wrath, and all painful sensibilities*: a thing more unworthy of GOD, and more impossible for Him to do, than to create numberless earthly animals, under a *necessity of being perpetually pained with hunger and thirst, without any possibility of finding any thing to eat or to drink*. For no creaturely life can in itself be any higher, or better, than a *state of want*, or a seeking for something that cannot be found in itself: and, therefore, as sure as GOD is good, as sure as He would have intelligent beings live *A life of Goodness and Happiness*; so sure is it, that such Beings must of all necessity, in their first existence, have been blessed with A Twofold Life, viz. THE LIFE OF GOD dwelling in, and united with, *The Life of Nature, or the created life*.”

“ This great truth opens and asserts the certain and substantial ground of the spiritual life; and shews, that All Salvation is, and can be nothing else, but THE MANIFESTATION OF THE LIFE OF GOD IN THE SOUL. This gives the solid distinction between *inward holiness*, and all *outward creaturely practices*: for all that GOD has done for man by any particular dispensations, whether by the Law or the Prophets, by the Scriptures, or the Ordinances of the church, are only as *helps* to an holiness which they cannot give; but are only suited to the death and darkness of the

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the earthly creaturely life, to turn it from *itself*, from *its own workings*, and awaken in it *a faith and hope, a hunger and thirst*, after that FIRST UNION WITH THE LIFE OF THE DEITY, which was *lost* in the fall of the first father of mankind."

"How absurd is it, to call *Perpetual Inspiration* fanaticism and enthusiasm, when there cannot be the *least degree* of goodness or happiness in *any intelligent being*, but what is, in *its whole nature*, merely and truly *The Breathing, The Life, and The Operation of GOD in the life of the creature!* For if goodness can only be in GOD, if it cannot exist *separate* from Him, if He can only *bless* and *sanctify*, not by a creaturely gift, but by HIMSELF becoming *The Blessing and Sanctification of the creature*, then it is the highest degree of blindness, to look for any goodness and happiness, from any thing, but *The Immediate Indwelling Union and Operation of The DEITY in the life of the creature.* PERPETUAL INSPIRATION, therefore, is, in the nature of the thing, as necessary to a *life of goodness, holiness, and happiness*, as the *perpetual respiration* of the air is necessary to *animal life.* For the *life of the creature*, whilst only creaturely, and *possessing nothing but itself*, is hell; that is, it is *all pain, and want, and distress.* Now nothing in the nature of the thing can make the *least alteration* in this creaturely life; nothing can *help* it to be in *Light and Love, in Peace and Goodness*, but THE UNION OF GOD with it, and THE LIFE OF GOD working in it; because nothing, but GOD, is Light, and Love, and Heavenly Goodness. And, therefore, where THE LIFE OF GOD is not become The Life and Goodness of the creature, there the creature cannot have the *least degree* of good in it."

"What a mistake is it, therefore, to *confine* Inspiration to *particular times and occasions*, to prophets and apostles, and extraordinary messengers of GOD! and to call it *enthusiasm*, when the Common Christian looks, and trusts, to be *continually led and inspired* by THE SON OF GOD. For tho' all are *not called* to be prophets or apostles, yet *all are called* to be *Holy, as He Who has called them is Holy; to be perfect as their HEAVENLY FATHER is perfect; to be like minded with CHRIST; to will only as GOD wills; to do all to His Honour and Glory; to renounce The Spirit of this World; to have their conversation in Heaven; to set their affections on things above; to LOVE GOD with all their heart, soul, and spirit, and their NEIGHBOUR as themselves.* Be- hold



hold a work as *great*, as *divine* and *supernatural*, as that of a *prophet* and an *apostle* ! But to suppose that we ought and may ALWAYS be in This Spirit of Holiness, and yet are not, and ought not to be ALWAYS *moved and led by The Breath and Spirit of GOD within us* ; is to suppose, that there is a Holiness and Goodness which *comes not from GOD* ; which is no better than supposing, that there may be true prophets and apostles who *have not* their truth from GOD."

" Now the holiness of the Common Christian is not an *occasional thing*, that begins and ends, or is only for such a time, or place, or action ; but is the holiness of *that*, which is always *alive*, and *stirring* in us, namely, of our *thoughts, wills, desires, and affections*. If, therefore, these are *always* alive in us, *always* driving, or governing our lives ; if we can have no holiness or goodness, but as *this life* of thought, will, and affection works in us ; if we are *all called* to this inward holiness and goodness ; then a *perpetual always existing operation of THE SPIRIT OF GOD within us*, is absolutely necessary. For we cannot be inwardly led and governed by a Spirit of Goodness, but by being led and governed by THE SPIRIT OF GOD HIMSELF : for THE SPIRIT OF GOD, and THE SPIRIT OF GOODNESS, are not *two spirits* ; nor can we be said to have *any more* of the one, than we have of the other. Now if our thoughts, wills, and affections, need only *be now and then* holy and good ; then, indeed, the moving, and breathing SPIRIT OF GOD need only *now and then* govern us : but if our thoughts and affections are to be *always* holy and good, then The Holy and Good SPIRIT OF GOD is to be *always* operating, as *A principle of Life within us*."

" The Scripture saith, *We are not sufficient of ourselves to think a good thought*. If so, then we cannot be chargeable with *not* thinking and willing that which is good, but upon *this supposition*, That there is *always* A SUPERNATURAL POWER within us, *ready and able to help us* to the good, which we cannot have *from ourselves*. The difference then of a *good* and a *bad man*, does not lie in this, that the one *wills* that which is good, and the other does *not* ; but solely in this, that the one *concurs with* The Living Inspiring SPIRIT OF GOD within him, and the other *resists it*, and is and can be only *chargeable with evil* because he resists it. Therefore, whether you consider that which is *good*, or that which is *bad* in man, they *equally* prove The *Perpetual*

*Indwelling and Operation of THE SPIRIT OF GOD within us ; since we can only be bad by resisting, as we are good by yielding to THE SPIRIT GOD ; both which equally suppose A Perpetual Operation of THE SPIRIT OF GOD within us."*

" How firmly our established church adheres to this doctrine of the necessity of *The Perpetual Operation of THE HOLY SPIRIT*, as the *one only source and possibility* of any degree of Divine Light, Wisdom, Virtue, and Goodness in the soul of man ; how earnestly she wills and requires all her members to live in *the most open profession* of it, and in *the highest conformity* to it ; may be seen by many such prayers as these, in her common, ordinary, public service. O GOD for as much as, WITHOUT THEE, we are NOT ABLE to please Thee, grant that THY HOLY SPIRIT may IN ALL THINGS direct and rule our hearts. Again: *We pray Thee, that THY GRACE may ALWAYS prevent and follow us, and make us CONTINUALLY to be given to All good works.* Again: Grant to us, LORD, we beseech Thee, *The Spirit to think and do ALWAYS such things as be rightful ; that we who cannot do ANY THING that is good, WITHOUT Thee, may, BY Thee, be enabled to live according to Thy Will.* Again ; *Because the frailty of man, WITHOUT Thee, CANNOT BUT FALL, keep us EVER, by Thy Help, from all things hurtful, and LEAD us to all things profitable to our salvation.* Again : O GOD from whom ALL GOOD THINGS do come, grant to us, thy humble servants, that by THY HOLY INSPIRATION, we may THINK those Things that be good, and, by THY MERCIFUL GUIDING, may PERFORM the same.—But now the true ground of all this doctrine of the necessity of The Perpetual Guidance and Operation of THE HOLY SPIRIT, lies in what has been said above, of the necessity of a Twofold Life in every intelligent creature, that is to be good and happy. For if the creaturely life, whilst alone, or left to itself, can only be want, misery, and distress ; if it cannot possibly have any goodness or happiness in it, till THE LIFE OF GOD is in UNION with it, as One Life ; then every thing that you read in the Scripture of THE SPIRIT OF GOD, as *The Only Principle of Goodness*, opens itself to you, as a most certain and blessed truth, about which you can have no doubt."

" From this absolute necessity of A Twofold Life, in every creature that is to be good and happy, we may see the certainty of This Truth, that *The Inspired Word* in Paradise,

dise, *The Bruiser of the Serpent, The Seed of the Woman, The Immanuel, The HOLY JESUS*, (for they all mean the same thing) was, and is, the *only possible ground of salvation* for fallen man. For if *The Twofold Life* is necessary, and man could not be restored to goodness and happiness, but by the *RESTORED UNION* of this *Twofold Life* into its first state; then there was an absolute necessity, in the nature of the thing, that every son of Adam should have such a *Seed of Heaven* in the birth of his life, as could, by *The MEDIATION OF CHRIST*, be raised into a birth and growth of the *first perfect man*. This is the one original *Power of Salvation*, without which, no *external dispensation* could have done any thing towards raising the fallen state of man: for nothing could be raised, but what there was to be raised; nor life be given to any thing, but to that which was *capable* of life. Unless, therefore, there had been a *Seed of Life*, or a smothered spark of Heaven in the soul of man, which wanted to come to the birth, there had been no *possibility* for any *dispensation* of GOD, to bring forth a Birth of Heaven in fallen man. The *faith* of the patriarchs could not have been in being, Moses and the prophets had come in vain, had not *THE CHRIST OF GOD* lain in a *state of hiddenness* in every son of man. For *faith*, which is a will and hunger after GOD, could not have *begun* to be, or have any life in man, but because there was something of The Divine Nature *existing* and *hid* in man. For nothing can have any *longing desire*, but after its *own likeness*; nor could any thing be *made* to desire GOD, but that which *came from Him*, and had *the nature* of Him."

"The *Whole Mediatorial Office* of CHRIST, from his birth to his sitting down in power at The Right Hand of GOD, was only for this end, to help man to a life that was fallen into *death* and *insensibility* in him; and, therefore, His *Mediatorial Power* was to manifest itself by way of *A New Birth*. In the nature of the thing *nothing else* was to be done, and CHRIST had *no other way* to proceed; and that for this plain reason, because *LIFE* was the thing that was *lost*; and life, wherever it is, must be raised by a birth; and every birth must and can only come from its *own seed*. But if CHRIST was to raise A New Life like His Own in every man, then every man must have had, *originally*, in the inmost spirit of his life, a *Seed of CHRIST*, or CHRIST as a *Seed of Heaven*, lying there in a state of *insensibility* or *death*, out of which it could not arise, but



by *The Mediatorial Power of CHRIST* ; Who, as the Second Adam, was to *regenerate* that birth of *His Own Life*, which was *lost* in all the natural sons of the First Adam. But unless there was this *Seed* of CHRIST, or Spark of Heaven *hidden* in the soul, not *the least* beginning of man's *salvation*, or of CHRIST's *Mediatorial Office*, could be made. For what could *begin* to deny *Self*, if there was not something in man *different* from *Self* ? What could *begin* to have *hope* and *faith* and *desire* of An Heavenly Life, if there was not *something of Heaven hidden* in the soul, and lying therein as in a state of inactivity and death, till *raised* by THE MEDIATION OF CHRIST into its *first perfection of life*, and set again in its true *dominion* over flesh and blood ?”

“ The New Testament says, *Thou shalt love THE LORD thy GOD with All thy heart, with All thy soul, and with All thy strength, and thy Neighbour as thyself*. Now these two precepts, given by the written word of GOD, are an absolute demonstration of the *first original perfection of man* ; and also a full and invincible proof, that the same original perfection is not quite *annihilated*, but lies in him as a *hidden suppressed seed of goodness*, capable of being raised up to its first perfection. Had not this Divine *Unity, Purity, and Perfection of Love* towards GOD and man, been man's *first natural state of life*, it could have nothing to do with his *present state* : had *any other* nature, or measure, or kind of Love began in the *first birth of his life*, he could only have been called to *that* : for no creature has, or can have a call *to be above*, or *act above* its own nature. Therefore, as sure as man is called to this *unity, purity, and perfection of love*, so sure is it, that it was, at first, *his natural heavenly state*, and still has its *Seed, or Remains* within him, as his *only power and possibility* of rising up to it again. And, therefore, All that man is called to, every degree of *A New and Perfect Life*, every future *exaltation of glory* he is to have from THE MEDIATION OF CHRIST, is a full proof, that *the same perfection* was originally his *natural state*, and is *still* in him in *such a seed, or remains* of existence, as to admit of a *perfect renewal*. And thus it is, that you are to conceive of THE HOLY JESUS, or THE WORD OF GOD, as the *hidden treasure* of every human Soul, born as a *seed* of THE WORD in the birth of the soul, immured under flesh and blood, till, as *A Day-Star*, it *arises in our hearts*, and changes the son of an earthly Adam into *A Son of GOD*. And was not THE WORD and SPIRIT OF GOD in us all,

all, antecedent to *any dispensation* or *written word* of GOD, as a *real seed of life* in the birth of our own life, we could have no more *fitness* for the Gospel-Redemption, than the animals of this world which have nothing of Heaven in them. And to call us to *love GOD with all our hearts*, to *put on CHRIST*, to *walk according to THE SPIRIT*, if these things had not their *real nature* and *root* within us, would be as *vain and useless*, as to make rules and orders, how our *eyes* should *smell* and *taste*, or our *ears* should *see*."

"Now this mystery of an *Inward Life hidden in man*, as his most precious *treasure*, as *the ground* of all that can be *great* and *good* in him, and hidden only since his fall, and which only can be opened and brought forth into its *first glory*, by HIM to whom *all Power in Heaven and on Earth is given*, is a truth to which almost *every thing in nature* bears full Witness. Look where you will, nothing appears, or works *outwardly* in any creature, or in any *effect* of nature, but what is all done from its *own inward invisible spirit*; not a spirit brought into it, but its *own inward spirit*, which is an inward invisible mystery, till *made known* by, or *brought forth* into outward appearances. The sea neither is, nor can be moved and tossed by *any other wind*, than that which hath its birth, and life, and strength in, and from the sea itself, as its *own wind*. The sun in the firmament gives *growth* to every thing that grows in the earth, and life to every thing that lives upon it; not by giving or imparting a life *from without*, but only by stirring up in every thing its *own growth* and its *own life*, which lay as in a *seed* or *state of death*, till helped to come out of it by the sun, which, as an emblem of THE REDEEMER of The Spiritual World, helps every earthly thing out of its *own death*, into its *own highest state of life*. That which we call our sensations, as *seeing, hearing, feeling, tasting* and *smelling*, are not things *brought into us from without*, or given unto us by any external causes, but are only so many *inborn secret states* of the soul, which lie in their *state of hiddenness*, till they are occasionally *awakened*, and brought forth into *sensibility* by outward occurrences. And were they not *antecedently* in the soul, as *states and forms of its own life*, no outward objects could bring the soul into a *sensibility* of them; for nothing can have, or be in any state of sensation, but that which it is and hath from itself, as *its own birth*: this is as certain, as that a circle hath only its *own roundness*."

"Again: The greatest artist in *musick*, can add *no sound* to his instrument, nor make it give forth *any other melody*,



but that which lieth *slently bidden in it*, as its own inward state. Look at what you will, whether it be animate, or inanimate, all that it is, or has, or can be, it is and has in and from itself, as its *own inward state*; and all *outward things* can do no more to it, than the hand does to the instrument, make it *shew forth its own inward state*, either of *harmony* or *discord*. It is strictly thus with ourselves. Not a spark of *joy*, of *wrath*, of *envy*, of *love*, of *grief*, can possibly enter into us from *without*, or be caused to be *in us* by any *outward thing*: this is as impossible, as for the *sound of metals* to be put into a lump of *clay*. And as no *metal* can possibly give forth any other, or higher sound, than that which is *inclosed* within it; so we, however struck, can give forth no other or higher sound, either of *love*, *hatred*, *wrath*, &c. than that *very degree*, which lay before *shut up* within us. The *natural state of our tempers* has variety of *covers*, under which they lie *concealed* at times, both from ourselves and others; but when this or that accident happens to *displace* such or such a cover, then that which *lay hid* under it, *breaks forth*: and then we vainly think, that this or that *outward occasion* has not shewn us *how we are within*, but has only *infused* or *put into us* a *wrath*, or *grief*, or *envy*, which is not *our natural state*, or of our *own growth*, or has all that it has from *our own inward state*. But this is mere blindness, and self-deceit: for it is as impossible for the mind to have any *grief*, or *wrath*, or *joy*, but what it has all from its *own inward state*; as for the instrument to give forth any other *harmony*, or *discord*, but that which is *within and from itself*. Persons, things, and outward occurrences, may *strike* our instrument *improperly and variously*; but as we are *in ourselves*, such is our *outward sound*, whatever strikes us. If our *inward state* is THE RENEWED LIFE OF CHRIST, then *every thing and occasion*, let it be what it will, only makes *The Same Life* to sound forth and shew itself; then, *if one cheek is smitten, we meekly turn the other also*. But if *nature* is alive, and only under a *religious cover*; then every outward accident that *shakes* or *disturbs* this cover, gives leave to that *bad state*, whether of *grief*, or *wrath*, or *envy*, that lay *hid* within us, to *shew forth itself*. But nothing at any time makes the least show or sound *outwardly*, but only that which lay ready *within us*, for an outward birth, as *occasion* should offer. What a miserable mistake is it, therefore, to place RELIGIOUS GOODNESS, in notions, opinions,

ons, and outward observances, which good and bad men can equally receive and practise ; and to treat the *Ready Real Power and Operation of An INWARD LIFE OF GOD in the Birth of our Souls*, as fanaticism and enthusiasm ; when not only the *Whole Letter and Spirit of scripture*, but every *Operation in Nature and Creature*, demonstrates, that The Kingdom of Heaven must be *all within us*, or it never can possibly *belong to us*. Goodness, piety, and holiness, can only *be ours*, as thinking, willing, and desiring *are ours* ; by being in us, as A Power of Heaven, *in the birth and growth of our own Life.*"

" And now, how is the great *controversy* about RELIGION and SALVATION, shortened ! For since the *One Work of CHRIST*, as your REDEEMER, is only this, to take from the *earthly life* of flesh and blood, its *usurped power*, and to raise the *smothered spark of heaven* out of its state of death, into a powerful governing life of the whole man ; your *One only Work* also, under your REDEEMER, is fully known : and you have the utmost certainty, *What* you are to do, *Where* you are to seek, and in *What* you are to find your SALVATION. All that you have to *do*, or *can do*, is to *oppose*, *resist*, and, as far as you can, to *renounce* the evil tempers and workings of your *own earthly nature* : you are under the power of *no other enemy*, are held in *no other captivity*, and want *no other deliverance*, but from the *power of your own earthly self* : this is the one murderer of The DIVINE LIFE within you ; it is your own *Cain* that murders your own *Abel*. Now every thing that your *earthly nature* does, is under the influence of *Self-will*, *Self-Love*, and *Self-seeking*, whether it carries you to *laudable*, or *blameable practices* ; all is done in the nature and spirit of *Cain*, and only helps you to *such goodness* as *Cain* had when he slew his brother : for every action and motion of *Self*, has the Spirit of *Antichrist*, and murders The DIVINE LIFE within you. Judge not, therefore, of yourself, by considering *how many of those things you do*, which Divines and Moralists call *virtue and goodness* ; nor *how much you abstain* from those things, which they call *sin and vice* : but daily and hourly, in every step that you take, see to *The Spirit that is within you*, whether it be Heaven, or earth, that *guides* you. And judge every thing to be Sin and Satan, in which your *Earthly Nature*, *Own Love*, or *Self-seeking*, has any *share of life in you* ; nor think that any *goodness is brought to life in you*, but

so far as it is an *actual death* to the *pride*, the *vanity*, the *wrath*, and *selfish tempers* of your *fallen earthly life*."

"Again: here you see, *Where*, and *how*, you are to *seek your SALVATION*. Not in taking up your travelling staff, or crossing the seas to find out a new Luther or a new Calvin, to cloath yourself with their opinions: no; *The Oracle is at home*, that *always*, and *only* speaks the truth to you; because nothing is *your truth*, but *that good* and *that evil* which is yours *within you*. For Salvation or Damnation is no *outward thing*, that is brought into you from without; but is only *That*, which springs up *within you*, as the birth and state of *your own life*: what you are in yourself, what is *doing* in yourself, is *all* that can be either your Salvation or Damnation: for all that is our *good*, and all that is our *bad*, has no *place*, nor *power*, but *within us*. Again: nothing that we do is *bad*, but because it *resists* the Power and Working of GOD *within us*; and nothing that we do, can be *good*, but because it *conforms* to THE SPIRIT OF GOD *within us*. And, therefore, as all that can be *good*, and all that can be *evil* in us, necessarily supposes a GOD *working within us*; you have the utmost certainty, that GOD, SALVATION, and THE KINGDOM OF HEAVEN, are no where to be sought, or found, but *within you*; and that all *Outward Religion*, from the fall of man to this day, is not for *itself*, but merely for the sake of an *Inward and Divine Life*, which was *lost* when Adam died his first death in Paradise. And, therefore, it may well be said, that *circumcision is nothing*, and *uncircumcision is nothing*; because nothing is *wanted*, and, therefore, nothing can be *available*, but THE NEW CREATURE, called out of its *captivity* under the death and darkness of flesh and blood, into *The Light, Life, and Perfection of its First Creation*."

And thus also, you have the fullest proof, in *What your SALVATION* precisely *consists*. Not in any *historic faith* or *knowledge* of any thing *absent* or *distant* from you; not in any variety of *restraints*, *rules*, and *methods* of practising virtues; not in any *formality of opinion* about *faith* and *works*, *repentance*, *forgiveness of sins*, or *justification* and *sanctification*; not in any *Truth* or *Righteousness* that you can have from *yourself*, from the *best of men* or *books*: but *wholly* and *solely* in THE LIFE OF GOD, or CHRIST OF GOD, *quickened*, and *born again in you*; or, in other words, in THE RE-

STORATION and PERFECT UNION of The First Twofold Life in the humanity." SPIRIT OF LOVE. Part II.

Hitherto I have proceeded in THE CONFUTATION of His Lordship's *Doctrin* of Grace, by selecting a few passages from some pieces of Mr. LAW that only occasionally mention that subject: but Mr. LAW's Writings have *this peculiar distinction* from the writings of *critical, scholastical, conjecturing, and projecting divines*, that they are *consistent* with nature, with scripture, and with *themselves*. I shall now produce a few passages from his HUMBLE, EARNEST, and AFFECTIONATE ADDRESS TO THE CLERGY, in which there is a reference to some *particular sermons* of Dr. Warburton, that, since Mr. LAW's death, have been distended into *A Doctrin* of Grace by His Lordship.

"All *possible goodness*, that either can be named, or is nameless, was in GOD from all eternity, and must to all eternity be *inseparable* from Him; it can be *no where*, but where GOD is. As, therefore, *before* GOD created any thing, it was certainly true, that there was but *One that was good*; so it is just the same truth, *after* GOD has created innumerable hosts of blessed, holy, and heavenly beings, that there is but *One that is good*, and that is GOD. All that can be called goodness, holiness, divine tempers, and heavenly affections, *in the creatures*, are no more *their own*, or *the growth* of their *created powers*, than they were their own, *before* they were created. But all that is called *divine goodness* in the creature, is nothing else, but the *One Goodness* of GOD manifesting a *birth and discovery* of *itself* in the creature, according as its created nature is *fitted to receive* it. This is the *unalterable state* between GOD and the creature: *goodness* for ever and ever, can only *belong* to GOD, as *essential* to Him, and as *inseparable* from Him, as His Own Unity. GOD could not make the creature to be great and glorious *in itself*; this is as impossible, as for GOD to create beings into a state of *independence* on Himself. *The heavens*, saith David, *declare the glory* of GOD; and *no creature*, any more than the heavens, can declare *any other glory*, but that of GOD. And as well might it be said, *that the firmament sheweth forth its own handy-work*,



as that a holy, divine, or heavenly creature, sheweth forth *its own natural power.*"

" But now, if *all that is divine, great, glorious, and happy*, in the spirits, tempers, operations, and enjoyments of the creature, is only *so much of the Greatness, Glory, Majesty, and Blessedness of GOD, dwelling in it*, and giving forth *various births* of His Own TRIUNE LIFE LIGHT AND LOVE, in and through the manifold *forms and capacities* of the creature to receive them ; then we may infallibly see *the true ground and nature* of all true religion ; and *when, and how*, we may be said to *fulfill* all our religious duty to GOD : for the creature's true religion, is its *rendering to GOD All that is GOD's* ; it is its true continual acknowledging all that which it is, and has, and enjoys, in and from GOD. This is the *one true religion* of all intelligent creatures, whether in heaven, or on earth ; for as they all have but *one and the same relation* to GOD, so, though ever so *different* in their several births states or offices, they all have but one and the same true religion, or right behaviour towards GOD. Now the *one relation*, which is *the ground* of all true religion, and is *one and the same* between GOD and all intelligent creatures, is this : "*A total, unalterable dependence upon GOD ; an immediate continual receiving of every kind and degree of goodness, blessing, and happiness, that ever was, or can be found in them, from GOD alone.*" The *highest angel* has nothing of *its own*, that it can offer unto GOD, no more light, love, purity, perfection, and glorious hallelujahs, that spring *from itself*, or *its own powers*, than the *poorest creature* upon earth. Could the angel see a *spark* of wisdom, goodness, or excellence, as *coming from, or belonging to its self*, its place in heaven would be lost, as sure as *Lucifer* lost his. But angels are ever abiding flames of pure love, always ascending up to, and uniting with GOD, because the Wisdom, the Power, the Glory, the Majesty, the Love, and Goodness of GOD *alone*, is *All that they see, and feel, and know*, either within or without themselves.—Their adoration *in spirit and in truth never ceases*, because they never *cease to acknowledge* the ALL OF GOD ; the ALL OF GOD in *themselves*, and the ALL OF GOD in *the whole creation*. This is the one religion of *heaven*, and nothing else is the truth of religion *on earth*. The matter, therefore, plainly comes to this : nothing can do, or be, the *good of religion* to the intelligent creature, but THE POWER AND PRESENCE OF GOD, *really and essentially*



*essentially living and working in it.* But if this be the *unchangeable nature* of that *goodness and blessedness*, which is to be had from our *religion*, then of all necessity, the creature must have all its *religious goodness*, as wholly and solely from GOD's *immediate operation*, as it had its *first goodness* at its creation. And it is the same impossibility for the creature to *help itself* to that which is good and blessed in *religion*, by any contrivance reasonings or workings of *its own natural powers*, as to *create itself*: for the creature *after its creation*, can no more take any thing to itself that belongs to GOD, than it could take it, *before it was created*. And if truth forces us to hold, that the *natural powers* of the creature could only come from the *One power* of GOD; the same truth should more force us to confess, that That which *comforts*, that which *enlightens*, that which *blesses*, which *gives Peace, Joy, Goodness, and Rest* to its *natural powers*, can be had in *no other way*, nor by *any other thing*, but from GOD's *Immediate Holy Operation* found in it."

"Now the reason, why *no work of religion*, but that which is begun, continued, and carried on by *The Living Operation of GOD in the creature*, can have any truth, goodness, or divine blessing in it, is, because nothing can *seek GOD*, but that which *comes from GOD*; nothing can *find GOD*, as its good, but that which has *THE NATURE OF GOD* living in it; *like* can only rejoice in *like*: and, therefore, no *religious service* of the creature, can have any truth, goodness, or blessing in it, but that which is done *in the creature*, in, and through, and by *A Principle and Power of THE DIVINE NATURE* begotten and breathing forth in it all holy tempers affections and adorations. Take away *inspiration*, or suppose it *to cease*, and then no *religious acts or affections*, can *give forth* any thing that is Godly or Divine; for the creature can *offer*, or *return* nothing to GOD, but *That*, which it has first *received* from Him: therefore, if it is to offer, and send up to GOD, affections and aspirations, that are Divine and Godly, it must of all necessity have *THE DIVINE AND GODLY NATURE living and breathing in it*. Can any thing *reflect light*, before it has *received* it, or *any other light*, than *that* which it has *received*? Can any creature breathe forth *earthly or diabolical affections*, before it is possessed of an *earthly or diabolical nature*? Yet this is as possible, as for any creature to have *Divine Affections* rising up, and dwelling in it, either *before*, or any *farther*, than as it *has*, or *partakes* of *THE DIVINE NATURE*,

NATURE, dwelling, and operating in it. A religious faith that is *uninspired*, a hope, or love, that proceeds not from the *immediate working* of THE DIVINE NATURE within us, can no more *do any Divine Good* to our Souls, or *unite* them with the Goodness of GOD, than an hunger after earthly food, can *feed us* with the immortal bread of heaven. All that the *natural* or *uninspired* man does or can do in the church, has no more of the truth or power of *divine worship* in it, than that, which he does in the *field*, or *shop*, through a *desire of riches*: because *all the acts* of the *natural man*, whether relating to matters of religion, or the world, must be *equally selfish*, and there is no possibility of their being otherwise. For *Self-love*, *Self-esteem*, *Self-seeking*, and *living wholly to Self*, are as strictly the *whole* of all that is, or possibly can be, in the *natural man*, as in the *natural beast*; the one can no more be *better*, or *act above* this nature, than the other. Neither can any creature be in a better or higher state than this, till something SUPERNATURAL is found in it; and this supernatural something, called in scripture, THE WORD, or SPIRIT, or INSPIRATION OF GOD, is *that alone*, from which man can have *the first good thought* about GOD, or *the least power* of having more heavenly desires in his *spirit*, than he has in his *flesh*."

"A religion that is not wholly built upon this Supernatural Ground, but stands upon the *powers, reasonings, and conclusions* of the *natural uninspired man*, has not so much as the *shadow* of true religion in it; but is a mere *nothing*, in the same sense, as an idol is *nothing*, because the idol has *nothing* of that in it, which is pretended by it. For the work of religion has no *Divine Good* in it, but as it brings forth, and keeps up an *essential union* of the spirit of man, with THE SPIRIT OF GOD: which essential union cannot be *made*, but *through love* on both sides; nor by love, but where *the love that works on both sides*, is of the *same nature*. No man, therefore, can reach GOD with his love, or have *Union with Him* by it, but he who is *inspired* with that *One Same Spirit of Love*, with which GOD loved himself from all eternity, and before there was any creature. Infinite hosts of *new created* heavenly beings, can begin no *new kind of love* of GOD, nor have the least power of *beginning to love* Him at all, but so far as *His Own Holy Spirit of Love*, wherewith he hath from all eternity loved Himself, is *brought to life* in them. This Love that was then in

GOD

GOD alone, can be the *Only Love in creatures*, that can draw them to GOD ; they can have no power of cleaving to Him, of willing that which He wills, or adoring The Divine Nature, but by *partaking* of that *Eternal Spirit of Love* : and, therefore, the *Continual Immediate Inspiration* or Operation of THE HOLY SPIRIT, is the one only possible ground of our *continually loving GOD*. And of *this Inspired Love*, and no other; it is, That St. John saith, *He that dwelleth in LOVE, dwelleth in GOD*. Suppose it to be *any other love*, brought forth by *any other thing*, but THE SPIRIT OF GOD, breathing *His Own Love* in us ; and then it cannot be true, that *he who dwells in such love, dwelleth in GOD*."

" Divine Inspiration was *essential* to man's first created state. The Spirit of THE TRIUNE GOD, breathed into, or brought to life in him, was *that alone*, which made him a *holy creature* in The Image and Likeness of GOD. To have no other mover, to live under no other guide or leader, but THE SPIRIT, was that, which constituted *all the Holiness*, which the first man could have from GOD. Had he not been thus at the first, GOD in him and he in GOD, brought into the world as a *true offspring* and *real birth* of THE HOLY SPIRIT, no *dispensation* of GOD to *fallen man*, would have *directed* him to THE HOLY SPIRIT, or ever have made mention of *His Inspiration* in man. For *fallen man* could be directed to nothing, *as his good*, but that which he had, and was his good, *before* he fell. And had not THE HOLY SPIRIT been his *first life*, in and by which he lived, no *inspired prophets* amongst the sons of fallen Adam, had ever been heard of, or any *holy men speaking as they were moved by* THE HOLY GHOST. For no *fallen man* could have been *inspired by* THE HOLY SPIRIT, but because the *first life* of man was a true and real *birth* of it ; and also because every *fallen man* had, by the Mercy and Free Grace of GOD, a *secret remains* of his *first life*, preserved in him, though hidden, or rather swallowed up by flesh and blood ; which *secret remains*, signified, and assured to Adam, by the name of a *bruiser of the Serpent*, or *seed of the woman*, was his *only capacity* to be called, and quickened again into his *first life*, by *new breathings* of THE HOLY SPIRIT in him."

" Hence it plainly appears, that THE GOSPEL STATE could not be GOD's *last dispensation*, or the *finishing* of man's redemption, unless its whole work, was *A Work of*  
THE



THE SPIRIT OF GOD *in the spirit of man* ; that is, unless, without all veils types and shadows, it brought *the thing itself*, or the *substance* of all former types and shadows, into *real enjoyment*, so as to be *possessed* by man in *spirit and in truth*. Now the *thing itself*, and for the sake of which all GOD's dispensations have been, is that FIRST LIFE OF GOD, which was essentially born in the soul of the first man, Adam, and to which he died: But now, if the Gospel Dispensation comes at the end of all types and shadows, to bring forth again, in man, a true and full Birth of that HOLY SPIRIT, which he had at first ; then it must be plain, that the work of this dispensation, must be solely and immediately the work of THE HOLY SPIRIT. For, if man could, no other possible way, have had a holy nature and spirit at first, but as an offspring or birth of THE HOLY SPIRIT, at his creation ; it is certain, from the nature of the thing, that fallen man, dead to his first holy nature, can have that same holy nature again, no other way, but solely by the operation of that Same HOLY SPIRIT, from the breath of which, he had, at first, a Holy Nature and Life in GOD. Therefore, Immediate Inspiration is as necessary to make fallen man alive again unto GOD, as it was to make man, at first, a living soul, after The Image, and in The Likeness of GOD ; and Continual Inspiration is as necessary, as man's continuance in his redeemed state. For this is a certain truth, that " That alone, which begins, or gives life, must of all  
 " necessity be the only continuance or preservation of life ;  
 " the second step can only be taken by That, which gave  
 " power to take the first. No life can continue in the good-  
 " ness of its first created, or its redeemed state, but by its  
 " continuing under the influence of that Spirit, which at  
 " first created, or redeemed it." Every branch of a tree, though ever so richly brought forth, must wither and die, as soon as it ceases to have continual union with, and virtue from, that root, which first brought it forth. And to this truth, as absolutely grounded in the nature of the thing, our LORD appeals as a proof, and full illustration, of the necessity of His Immediate Indwelling, Breathing, and Operating, in the redeemed soul of man ; saying, *I am The Vine, ye are The Branches ; as The Branch cannot bear fruit of itself, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a withered Branch ; for, WITHOUT ME, YE CAN DO NOTHING.* Now from these

these words, let *this conclusion* be drawn : That, therefore, “ to turn to CHRIST as a *light within us* ; to *expect life* “ from nothing, but His *Holy Birth* raised within us ; to “ give ourselves up wholly and solely to the *Immediate Con-* “ *tinual Influx and Operation* of HIS HOLY SPIRIT, de- “ pending wholly upon it for *every kind and degree* of good- “ ness and holiness, that we *want, or can receive* ; is, and “ can be nothing else, but *proud rank enthusiasm*.”

“ Now as infinitely absurd as this conclusion is, no one that condemns *Continual Immediate Inspiration*, as gross enthusiasm, can possibly do it with *less absurdity*, or shew himself a *wiser man, or better reasoner*, than he that concludes, that, Because *without CHRIST we can do nothing*, therefore, we *ought not* to believe, expect, wait for, and depend upon *His Continual Immediate Operation* in every thing that *we do, or would do well*. As to the *pride* charged upon this pretended enthusiasm, it is *the same absurdity* : CHRIST faith, *without me ye can do nothing* ; the same as if He had said, In *yourselfes*, and all that can be called *your own*, ye are mere *helpless sin and misery* ; and nothing *that is good* can come from you, but as it is done by the *Continual Immediate Breathing and Inspiration* of ANOTHER SPIRIT, given by GOD, to over-rule *your own*, to save and deliver you from all *your own* goodness, *your own* wisdom and learning, which always were, and always will be, as *corrupt and impure*, as *earthly and sensual*, as *your own flesh and blood*. Now is there any *selfish creaturely pride*, in fully believing this to be *true*, and acting in *full conformity* to it ? If so, then he that *confesses* he neither *hath, nor ever can have a single farthing*, but as it is freely *given him* from charity, thereby declares himself to be a purse-proud vain *boaster* of his own wealth. Such is *the spiritual pride* of him, who fully acknowledges, that he neither *hath, nor can have*, the least *spark* of or *breathing after* goodness, but what is *freely kindled or breathed into him* by THE SPIRIT OF GOD ! Again : if it is *spiritual pride*, to believe, that nothing that we ever *think, or say, or do*, either in the church, or our closets, can have any truth of *goodness* in it, but that which is wrought *solely and immediately* by THE SPIRIT OF GOD in us ; then it must be said, that, in order to have *religious humility*, we must never forget to take *some share* of our religious virtues to *ourselves*, and not allow, as CHRIST hath said, that, WITHOUT HIM, *we can do nothing that is good*. It must also be said, that St. Paul took too much upon him, when



when he said, *The Life that I now live, is not mine, but CHRIST's that liveth in me.* Behold a *pride*, and an *humility*, the one as good as the other ; and both logically descended from *A Wisdom*, that confesses it cometh not from ABOVE !”

“ The necessity of a *Continual Inspiration* of THE SPIRIT OF GOD, both to *begin* the first, and *continue* every step of a Divine Life in man, is a truth, to which *every life* in nature, as well as *all scripture*, bears full witness.—A *natural life*, a *bestial life*, a *diabolical life*, can subsist no longer, than whilst they are *immediately* and *continually* under the *working power* of that root, or source, from which they sprung. Thus it is with the *Divine Life* in man, it can never be in him, but as a growth of life, in and from GOD. Hence it is, that *resisting* THE SPIRIT, *quenching* THE SPIRIT, *grieving* THE SPIRIT, is that alone, which gives *birth and growth* to every evil that reigns in the world, and leaves men and churches, not only an *easy*, but a *necessary* prey to the world, the flesh, and the devil. And nothing but *obedience* to THE SPIRIT, *trusting* to THE SPIRIT, *walking* in THE SPIRIT, *praying* with and for its *Continual Inspiration*, can possibly keep either men, or churches, from being sinners, or idolaters, *in all that they do*. For every thing in the life or religion of man, that has not THE SPIRIT OF GOD for its *mover*, *director*, and *end*, be it what it will, is but *earthly*, *sensual*, or *devilish*.”

“ The *truth* and *perfection* of THE GOSPEL STATE, could not shew itself, till it became solely *A Ministration* of THE SPIRIT, or a kingdom in which THE HOLY SPIRIT OF GOD had the doing of *all* that was done in it. The Apostles, whilst CHRIST was with them *in the flesh*, were *instructed* in heavenly truths from His mouth, and enabled to *work miracles* in His Name, yet not qualified to *know* and *teach* the *mysteries* of His Kingdom. After his resurrection, He conversed with them forty days, speaking to them of things appertaining to the kingdom of GOD ; nay though He breathed on them, and said, *receive ye* THE HOLY GHOST, yet this also would not do ; they were still *unable* to preach, or bear witness to, the *Truth as it is in* JESUS. And the reason is, there was still a *higher dispensation* to come, which stood in such an *opening* of the Divine Life in *their hearts*, as could not be effected from an *outward instruction* of CHRIST Himself. For though He had sufficiently told his disciples, the *necessity* of being *born* again

again of THE SPIRIT, yet he left them *unborn* of it, till He came again in *The Power of THE SPIRIT*. He *breathed on them, and said, Receive ye THE HOLY GHOST*: yet that which was *said and done*, was not the *thing itself*, but only a *type*, or *outward signification*, of what they should receive, when He, being *glorified*, should come again in The Fulness and Power of THE SPIRIT, breaking open the deadness and darkness of *their hearts*, with LIGHT AND LIFE FROM HEAVEN; which *light* did, and alone could, *open and verify*, in their souls, all that He had said and promised to them, whilst He was with them *in the flesh*. All this is expressly declared by CHRIST Himself, saying unto them, *I tell you the truth, it is expedient for you that I go away*: therefore CHRIST taught them, to believe the *want*, and joyfully to expect the *coming* of a *higher and more blessed state*, than that of His bodily presence with them; for He adds, *if I go not away, THE COMFORTER will not come*: therefore, the comfort and blessing of CHRIST to his followers, could not be had, till *something more* was done to them, and they were brought into a *higher State*, than they could be by His *verbal instruction* of them. But if I go away, says He, *I will send him unto you*; and when THE COMFORTER, THE SPIRIT OF TRUTH, is come, he will *guide you into all truth*. He shall glorify me (that is, shall set up my kingdom in its glory, in The Power of THE SPIRIT;) for he shall receive of mine, and shall shew it unto you: I said of mine; because all things, that The Father hath, are mine. Now when CHRIST had told them of the necessity of an *higher state*, than that they were in, and the necessity of such a *comforting illuminating guide*, as they could not have, till his *outward teaching* in human language was changed into the *Inspiration and Operation of HIS SPIRIT in their souls*; He commands them, not to begin to bear witness of Him to the world, from what they did, or could, in an *human way*, know of Him, His Birth, Life, Doctrines, Sufferings, Death, and Resurrection, but to tarry at Jerusalem, till they were ENDUED WITH POWER FROM ON HIGH; saying unto them, *Ye shall receive power, after that THE HOLY GHOST is come upon you*: and then shall ye bear witness unto me, both in Jerusalem, and in all Judea, and unto the utmost part of the earth."

"Here are two most important and fundamental truths fully demonstrated: 1. That the truth and perfection of THE GOSPEL STATE, could not take place, till CHRIST

was glorified, and His Kingdom amongst men made wholly and solely *A Continual Immediate Ministrations of THE SPIRIT* : every thing before this, was but *subservient* for a time, and *preparatory* to this last dispensation ; which could not have been the last, had it not carried man above types figures and shadows, into the real possession and enjoyment of that, which is the Spirit and Truth of A Divine Life. For the end is not come, till it has found the beginning : that is, the last dispensation of GOD to fallen man, cannot be come, till putting an end to the bondage of weak and beggarly elements, it brings man to that dwelling in GOD, and GOD in him, which he had at the beginning. 2. That as not the Apostles, so no man from their time to the end of the world, can have any true and real knowledge of the Spiritual Blessings of CHRIST'S REDEMPTION ; or have a divine call, capacity, or fitness, to preach and bear witness of them to the world ; but solely by that SAME DIVINE SPIRIT, opening all the mysteries of a REDEEMING CHRIST in their inward parts, as it did in the Apostles, Evangelists, and First Ministers of The Gospel."

" For why could not the Apostles, who had been eye-witnesses to the whole process of CHRIST, why could not they, with their human apprehension, declare and testify the truth of such things, till they were baptized with Fire, and born again of THE SPIRIT ? It is because the truth of such things, or THE MYSTERIES OF CHRIST'S PROCESS, as knowable by man, are nothing else in themselves, but those very things, which are done by This Heavenly Fire, and SPIRIT OF GOD in our souls. Therefore, to know the mysteries of CHRIST'S REDEMPTION, and to know The Redeeming work of GOD in our own souls, is the same thing ; the one cannot be before, or without the other. Therefore, every man, be he who he will, however able in all kinds of human literature, must be an entire stranger to all the mysteries of Gospel Redemption, and can only talk about them, as of any other tale he has been told, till they are brought forth, verified, fulfilled, and witnessed to, by that which is found, felt, and enjoyed, of the Whole process of CHRIST in his soul. For as Redemption is, in its whole nature, an inward Spiritual work, that works only in the altering changing and regenerating the life of the soul ; so it must be true, that nothing but the inward state of the soul, can bear true witness to The REDEEMING POWER OF CHRIST. for as it wholly consists in altering that, which is the most radical in the soul, bringing forth a new spiritual death,

*death*, and a *new spiritual life*; it must be true, that no one can *know* or *believe* The Mysteries of CHRIST'S REDEEMING POWER, by *historically* knowing, or *rationaly* consenting to, that which is said of Him and them, in *written* or *spoken words*; but only and solely by an *inward experimental* finding and feeling *the operation of them*, in that *new death*, and *new life*, both of which must be effected in the soul of man, or CHRIST is not cannot be *found* and *known* by the soul, as its *salvation*. It must also be equally true, that *The Redeemed State* of the soul, being, *in itself*, nothing else but *The Resurrection of a Divine and Holy Life* in it, must as *necessarily*, from first to last, be *The Sole Work* of the BREATHING CREATING SPIRIT OF GOD, as the *first holy created state* of the soul was: and all this, because The Mysteries of CHRIST'S REDEEMING POWER, which work and bring forth *the renewed state* of the soul, are not creaturely, finite, outward things, that may be *found* and *enjoyed* by verbal descriptions, or formed ideas of them, but are *A Birth*, and *Life*, and *Spiritual Operation*, which as solely belongs to GOD alone, as His *creating power*. For  
 “ nothing can *redeem*, but that same power which *created*  
 “ the soul; nothing can bring forth a *good thought* in it,  
 “ but that which brought forth the *power of thinking*: and  
 “ of every *tendency* towards goodness, be it ever so small,  
 “ that *same* may be truly affirmed of it, which St. Paul  
 “ affirmed of his highest state, yet not I, but CHRIST that  
 “ *liveth in me*.”

“ But if the belief of the *necessity* and *certainty* of IMMEDIATE CONTINUAL DIVINE INSPIRATION, in, and for every thing, that can be holy and good in us, be, as its accusers say, *proud rank enthusiasm*; then he is the only sober, *humble*, *orthodox* christian, who, of many a good thought and action, that proceed from him, frankly saith, in order to avoid enthusiasm, *my own power*, and not CHRIST'S SPIRIT living and breathing in me, *hath done* this for me: for if *all* that is good, is not done by CHRIST, then *something* that is good is done by myself. It is in vain to think, that there is A MIDDLE WAY, and that *rational divines* have found it out, as Dr. WARBURTON has done, who, though denying *Immediate Continual Inspiration*, yet allows, that “ THE SPIRIT'S *ordinary* influence, *occasionally* assists  
 “ the faithful. [Serm. vol. I. Doct. of Grace,  
 “ p. 39.]”

“ Now this MIDDLE WAY hath neither *scripture* nor *sense* in it; for an *occasional* influence, is as *absurd*, as an



*occasional* God, and necessarily supposes *such a God*. For an *occasional influence* of THE SPIRIT upon us, supposes an *occasional absence* of THE SPIRIT from us: for there could be no such thing, unless GOD was sometimes *with us*, and sometimes *not*; sometimes *doing us good*, as the Inward GOD of our life, and sometimes doing us *no good* at all, but leaving us to be good from ourselves: *occasional influence* necessarily implies all this *blasphemous absurdity*. Again: This MIDDLE WAY of an *occasional influence and assistance*, necessarily supposes, that there is something of *man's own* that is good, or THE HOLY SPIRIT OF GOD neither would, nor could assist, or co-operate with it. But if there was any thing *good in man*, for GOD to assist and co-operate with, besides THE SEED of His Own Divine nature, or His Own WORD OF LIFE, striving to *bruise the serpent's nature* within us, it could not be true, that there is only *One that is good, and that is GOD*. And was there any goodness in creatures, either in heaven or on earth, but the ONE GOODNESS OF THE DIVINE NATURE, living, working, and manifesting itself in them, as its *created instruments*; then good creatures, both in heaven and on earth, would have *something else to adore*, besides, or along with GOD; for goodness, be it where it will, is *adorable for itself*, and because it is goodness: if, therefore, any degree of it *belonged* to the creature, it ought to have a share of that *same adoration*, that is paid to The Creator. Therefore, if to believe, that nothing Godly can be alive in us, but what has *All its Life* from THE SPIRIT OF GOD, living and breathing in us; if to look *solely* to it, and depend *wholly* upon it, both for the *beginning* and *growth* of every thought and desire, that can be holy and good in us, be *proud rank enthusiasm*; then it must be the *same enthusiasm*, to own but ONE GOD: for he that owns *more goodness* than one, owns *more Gods* than one; and he that believes he can have *any good* in him, but the ONE GOODNESS OF GOD manifesting itself in him and through him, owns *more goodness* than one. But if it be true, that GOD and GOODNESS cannot be *divided*, then it must be a Truth for ever and ever, that *so much* of GOOD, *so much* of GOD, must be in the creature."

" And here lies THE TRUE UNCHANGEABLE DISTINCTION between GOD and NATURE, and THE NATURAL CREATURE! Nature and creature are only for the *outward manifestation* of The INWARD, INVISIBLE,



“ SIBLE, UNAPPROACHABLE POWERS OF GOD : they  
 “ can rise *no higher*, nor be any thing else *in themselves*, but  
 “ temples, habitations, or instruments, in which THE  
 “ SUPERNATURAL GOD, can, and does *manifest Him-*  
 “ *self* in various degrees ; bringing forth creatures to be  
 “ good with HIS OWN GOODNESS, to love and adore Him  
 “ with HIS OWN SPIRIT OF LOVE, for ever singing  
 “ praises to THE DIVINE NATURE by *that* which they  
 “ partake of it.” This is the *The Religion of Divine Inspi-*  
*ration*, which, being interpreted, is IMMANUEL, or GOD  
*within us* ; and every thing short of this, is short of That  
 Religion, which worships GOD in spirit and in truth.

[ His Lordship was too much interested in the reception that might be given to Mr. LAW's Address to the Clergy, not to read it over with a jealous and watchful eye ; and that His Lordship did read it over, with a degree of attention sufficient to inform him of all the truths it contained, is evident from the many passages His Lordship has partially taken from it and inserted in his Doctrine of Grace. As this truth, therefore, so forcibly asserted, could not possibly escape His Lordship's notice, the charge  
 “ of *Pantheism*, of *confounding* GOD and NATURE,  
 “ of *setting* NATURE in the Throne of GOD,” brought against Mr. LAW, is as frontless a calumny as wanton resentment could utter. But more of this hereafter.]

“ The natural or *unregenerate man*, educated in *pagan learning* and *scholastic theology*, seeing the strength of his *genius* in the search after knowledge, and how easily and learnedly he can talk, write, criticise, and determine upon all scripture words and facts, looks at all this, as a FULL PROOF of his own religious wisdom, power, and goodness, and calls *Immediate Inspiration*, ENTHUSIASM ; not considering, that all the woes denounced by CHRIST against scribes, pharisees, and hypocrites, are so many woes at this day denounced against every appearance and shew of religion, that the natural man can practise. And what is well to be noted, every one, however high in human literature, is but this very natural man, and can only have the goodness of a carnal secular religion, till, as empty of all as a new born child, THE SPIRIT OF GOD gets a full birth

in him, and becomes the *Inspirer and Doer of all that he wills, does, and aims at, in his whole course of religion.*"

" OUR DIVINE MASTER compares the religion of the learned pharisees, to *whited sepulchres, outwardly beautiful, but inwardly full of rottenness, stench, and dead mens bones.* Now whence was it, that a religion, *so serious in its restraints, so beautiful in its outward form and practices, and commanding such reverence from all that beheld it, was yet charged by TRUTH Itself, with having inwardly such an abominable nature?* It was only for this one reason, because it was A RELIGION OF SELF. Therefore, from the beginning to the end of the world, it must be true, that where *self is kept alive, has power, and keeps up its own interests,* whether in *speaking, writing, teaching, or defending the most specious number of scripture doctrines and religious forms,* THERE is that very old pharisee *still alive, whom CHRIST with so much severity of language constantly condemned.* And the reason of such heavy condemnation is, because *self is the root, or rather the sum total of all sin; every sin that can be named, is centered in it, and the creature can sin no higher than he can live to self.* For *self is the fullness of atheism and idolatry; it is nothing else but the creature broken off from GOD and CHRIST; it is The Power of Satan living and working in us; and the sad continuance of that first turning from GOD, which was the whole fall or death of our first father.* And yet, sad and satanical as *This Self is, what is so much cherished and nourished with our daily love, fears, and cares about it? How much worldly wisdom, how much laborious learning, how many subtleties of contrivance are employed, and how many flattering applications and submissions are made to the world, that this Apostate Self may have it's fullness, both of inward joy, and outward glory?* But to all this, it must yet be added, that A RELIGION OF SELF, of *worldly glory and prosperity, carried on under THE GOSPEL STATE, has more of a diabolical nature, than that of the Jewish Pharisees.* It is the *highest and last working of The Mystery of Iniquity, because it LIVES to self, satan, and the world, in and by a daily profession of denying and dying to self, of being crucified with CHRIST, of being led by HIS SPIRIT, of being risen from the world, and set with Him in Heavenly places.*"

" Let then THE WRITERS against *Continual Immediate Divine Inspiration, take this for a certain truth, that by so doing, " they do all they can, to draw man from that*

" which is the *very truth and perfection of THE GOSPEL*

" STATE;

“ STATE; and are, and can be, *no better, than pitiable*  
 “ advocates for a *Religion of Self*, more *blameable and abo-*  
 “ *minable* NOW, than that which was of *old* condemned by  
 “ CHRIST.” For whatever is pretended to be done in  
 GOSPEL RELIGION, by any other *spirit or power*, but that  
 of THE HOLY GHOST bringing it forth, whether it be  
*praying, preaching, or practising any duties*; is all of it but  
*The Religion of Self*, and can be nothing else: for *all that*  
*is born of the flesh, is flesh*; and nothing is *spiritual*, but that  
 which has its *Whole Birth from THE SPIRIT*. Man not  
 ruled and governed by THE SPIRIT, hath only the nature  
 of *corrupt flesh*, is under the full *power and guidance* of fallen  
 nature, and is that very *natural man, to whom THE THINGS*  
 OF GOD are *foolishness*. But “ man boldly *rejecting*, and  
 “ *preaching against A Continual, Immediate, Divine Inspira-*  
 “ *tion*, is an ANTI-APOSTLE: he *layeth* another founda-  
 “ *tion, than that which CHRIST hath laid*; he teacheth, that  
 “ CHRIST needeth not, *must not*, be ALL IN ALL in us;  
 “ and is a preacher up of the *folly* of fearing to grieve, quench,  
 “ and resist THE HOLY SPIRIT.” For *when, or where,*  
 or *how*, could every one of us be in *danger* of grieving,  
 quenching, or resisting THE SPIRIT, unless His Holy  
 Breathings and Inspirations were *always* within us? Or  
 how could THE SIN AGAINST THE HOLY GHOST,  
 have a *more dreadful nature*, than that against THE FA-  
 THER AND THE SON, but because the *Continual Immediate*  
*Guidance and Operation of THE SPIRIT*, is the *last, and*  
*highest manifestation of THE HOLY TRINITY in the*  
*fallen soul of man*? It is not, because THE HOLY GHOST  
 is *more worthy, or higher in nature*, than THE FATHER,  
 and THE SON; but because FATHER AND SON come forth  
 in *Their Own Highest Power of REDEEMING LOVE*, through  
*The Covenant of A Continual Immediate Inspiration of THE*  
 SPIRIT, to be *always dwelling and working in the soul*.”

“ Many weak things have been *conjectured and published*  
 to the world, about THE SIN AGAINST THE HOLY  
 GHOST; whereas the *whole nature* of it lies in this, that  
 it is “ a *sinning, or standing out, against the Last and Highest*  
 “ *Dispensation of GOD, for THE FULL REDEMPTION OF*  
 “ MAN.” CHRIST saith, *If I had not come, they had not had*  
*sin*; that is, they had not had such a *weight of guilt* upon  
 them: therefore, the SINNING AGAINST CHRIST *come*  
*in the flesh*, was of a *more unpardonable nature*, than SIN-  
 NING AGAINST THE FATHER under the law. So like-  
 wise SINNING AGAINST THE HOLY GHOST, is of a *more*

*unpardonable nature*, than SINNING AGAINST THE FATHER *under the law*, or AGAINST THE SON *as come in the flesh*; because these two preceding dispensations, were but preparatory to the Coming or Full Ministration of THE SPIRIT. But when FATHER AND SON WERE COME IN THE POWER AND MANIFESTATION OF THE SPIRIT, then he that *refuseth*, or *resisteth* THIS MINISTRATION OF THE SPIRIT, resisteth ALL that The HOLY TRINITY can do, to *restore* and *revive* THE FIRST LIFE OF GOD IN THE SOUL, and so commits THE UNPARDONABLE SIN; and which is *therefore* unpardonable, because there remains no *farther*, or *higher power*, to remove it out of the soul. For no sin is *pardonable*, because of its own nature, or that which it is *in itself*; but because there is *something yet to come*, that can remove it out of the soul: nor can any sin be unpardonable, but because it has *withstood*, or *turned from* THAT, which was *The Last and Highest Remedy* for the removal of it."

"Hence it is, that *grieving*, *quenching*, or *resisting* THE SPIRIT, is *The Sin of all Sins*, that most of all *stops* The Work of Redemption, and in the highest degree *separates* man from ALL UNION WITH GOD. But there could be no such sin, but *because* THE HOLY SPIRIT is ALWAYS *breathing*, *willing*, and *working within us*. For what spirit can be *grieved* by us, but *That* which hath ITS WILL WITHIN US *disobeyed*? What spirit can be *quenched* by us, but *That* which is, and ever would be, A HOLY FIRE OF LIFE *within us*? What spirit can be *resisted* by us, but *That* which is, and *has* ITS WORKING WITHIN US? A spirit on the *outside* of us, cannot be THE SPIRIT OF GOD; nor could such a spirit be *any more* quenched or hindered by our spirit, than a man by *indignation at a storm*, could *stop* it rage. Now, DREADFUL as the abovementioned sin is, "I would ask ALL THE WRITERS against *Continual Immediate Divine Inspiration*, how they could more *effectually* lead men into AN HABITUAL STATE OF SINNING AGAINST THE HOLY GHOST, than by such *doctrine*?" For how can we possibly *avoid* the sin of *resisting* *grieving* and *quenching* THE SPIRIT, but by *continually* *reverencing* HIS HOLY PRESENCE in us; by *continually* *waiting for*, *trusting in*, and *solely attending to* That, which THE SPIRIT OF GOD *wills*, *works*, and *manifests* within us? To *turn men* from This continual dependence upon THE HOLY SPIRIT, is turning them from *All true Knowledge*



ledge of GOD : for without this, there is no possibility of any edifying saving knowledge of GOD. For though we have ever so many mathematical demonstrations of His Being and perfections, we are without all real knowledge of Him, till His OWN QUICKENING SPIRIT within us, manifests Him, as A POWER OF LIFE, LIGHT, LOVE, AND GOODNESS, essentially found, vitally felt and adored in our souls. This is the *One Knowledge* of GOD, which is *Eternal Life*, because it is THE LIFE OF GOD manifested in the soul ; that knowledge, of which CHRIST saith, *No one knoweth THE FATHER but THE SON, and He to whomsoever THE SON revealeth Him.* Therefore, this knowledge is only possible to be found in him, who is, in CHRIST, a new creature ; for so it is, that CHRIST revealeth THE FATHER. But if none belong to GOD, but those who are led by THE SPIRIT OF GOD ; if we are reprobates, unless THE SPIRIT OF CHRIST be living in us ; who need be told, that ALL that we have to trust to, or depend upon, as Children of GOD and CHRIST, is The Continual Immediate Guidance Unction and Teaching of His HOLY SPIRIT within us ? Or “ how can we more profanely sin against THIS “ SPIRIT AND POWER OF GOD within us, or more expressly call men from The Power of GOD unto satan, “ than by ridiculing a faith and hope, that look wholly and “ solely to His Continual Immediate Breathings and Operations, for ALL that can be holy and good in us ? ”

“ When I am lifted up from the earth, saith CHRIST, I will draw all men unto me. Therefore, The One Great Power of CHRIST in and over the souls of men, is after he is in heaven ; then begins the true full power of His Drawing, because it is by HIS SPIRIT in man that He draws. But “ who can more resist THIS DRAWING, or defeat its operation in us, than he that preaches against and condemns the “ belief of A Continual and Immediate Inspiration of THE “ SPIRIT, when CHRIST’S Drawing can be in nothing “ else, nor be powerful any other way ? ” Now that which we are here taught, is the whole end of all scripture : for all that is there said, however learnedly read or studied by Hebrew or Greek skill, fails of its only end, till it leads and brings us to an Essential GOD within us ; to feel and find all that which the scriptures speak of GOD, of man, of life and death, of good and evil, of heaven and hell, essentially verified in our own souls. For ALL IS WITHIN MAN, that can be either good or evil to him : GOD WITHIN HIM, is his



his *Divine Life*, his *Divine Light*, and his *Divine Love*; SATAN WITHIN HIM is his *life of self*, of *earthly wisdom*, of *diabolical falseness*, *wrath*, *pride*, and *vanity*, of every kind. There is no MIDDLE WAY between these two: he that is not under the power of *the one*, is under the power of *the other*. And the reason is, man was *created* in and under the power of THE DIVINE LIFE; so far, therefore, as he *loses*, or *turns from*, THIS LIFE OF GOD, so far he *falls under* the power of *self*, of *satan*, and *worldly wisdom*. When St. Peter, full of an *human good love* towards CHRIST, advised him to *avoid his sufferings*, CHRIST rejected him, with a *Get thee behind me Satan*; and only gave this reason for it, *for thou savourest not the things that be of GOD, but the things that be of men*: a plain proof, that whatever is not of, and from, THE HOLY SPIRIT OF GOD in us, however *plausible* it may outwardly seem to *human wisdom*, and *human goodness*, is yet, *in itself*, nothing else but *the power of satan in us*. And as St. Paul said truly of himself, *By THE GRACE OF GOD I am what I am*: so “ every wise man, every scribe, every disputer of this world, “ every trustor to the strength of his own rational learning; “ every one, that is under THE POWER of his own fallen nature, never free from DESIRES of honours and preferments, “ ever thirsting to be REWARDED for his theological abilities, “ ever fearing to be ABASED AND DESPISED, always thankful to those who FLATTER HIM with his distinguished merit;” every such, be he who he will, may as truly say of himself, *Through my turning and trusting to something else, than THE GRACE AND INSPIRATION OF GOD’S SPIRIT, I am what I am*. For nothing else hinders any professor of CHRIST, from being able truly to say with St. Paul, *GOD forbid that I should glory in any thing but THE CROSS OF CHRIST, by which I am crucified to the world, and the world to me*; nothing makes him incapable of finding that, which St. Paul found, when he said, *I can do all things, through CHRIST that strengtheneth me*: nothing hinders all this, but his *disregard of A CHRIST within him*; his *chusing to have A religion of self*, of *laborious learning*, and *worldly greatness*, rather than be such a *Gospel Fool for CHRIST*, as to renounce all that which St. Paul renounced; and to seek no more *earthly honour and praise*, than he did; and to will nothing, know nothing, seek nothing, but THAT which THE SPIRIT OF GOD AND CHRIST, knoweth, willeth, and seeketh in him. Here, and here alone, lies the Christian’s full

full and certain power of *overcoming self, the devil, and the world*. But Christians, *seeking and turning to any thing else, but to be led and inspired by THE ONE SPIRIT OF GOD AND CHRIST*, will bring forth a Christendom, that, in The Sight of GOD, will have *no other name*, than a *Spiritual Babylon, a Spiritual Egypt and Sodom, a Scarlet Whore, a Devouring Beast, and Fiery Dragon*. For all these names belong to all men however learned, and to all churches whether *greater or less*, in which *The Spirit of This World* hath any share of power. This was THE FALL of the *Whole Church*, soon after the Apostolic Ages; and all human reformations, begun by *ecclesiastical learning*, and supported by *civil power*, will signify little or nothing, nay must make things worse, till all churches, dying to all own will, all own wisdom, all own advancement, seek for no *Reforming Power*, but from THAT SPIRIT OF GOD, which converted sinners, publicans, harlots, Jews and heathens, into AN HOLY APOSTOLICAL CHURCH at the first; A CHURCH, which knew they were of GOD, that they belonged to GOD, by THAT SPIRIT which He had given them, and which worked in them."

"Ye are not in the flesh, saith the Apostle, but in THE SPIRIT: but then he adds, *as the only ground of this, IF SO BE that THE SPIRIT OF GOD dwelleth in you*: surely he means, *if so be ye are moved guided and governed by that, which THE SPIRIT wills works and inspires within you*. And then to shew the *absolute necessity* of THIS LIFE OF GOD in the soul, he adds, *if any man hath not THE SPIRIT OF CHRIST, he is NONE of His*. And that this is the state, to which GOD hath appointed and called *All Christians*, he thus declares, *GOD hath sent forth THE SPIRIT OF HIS SON into your hearts, crying, Abba, Father!* The same thing, most surely, as if he had said, *Nothing in you can cry, or pray to GOD, as its father, but THE SPIRIT OF HIS SON CHRIST come to life in you*. Which is also as true of every tendency in the soul towards GOD or GOODNESS: *so much as there is of it, so much there is of The seed of the woman, striving to bring forth a full birth of CHRIST in the soul.*"

"Lo, I am always with you, saith THE HOLY JESUS, even to the end of the world. How is He with us? Not outwardly, every illiterate man knoweth; "not inwardly, saith many a learned Doctor, because A CHRIST within us, is "as gross enthusiasm or quakerism, as The Light within us." How then shall the faith of the common Christian, find any comfort

omfort in these words of CHRIST's promise, unless THE SPIRIT brings him into a remembrance and belief, that CHRIST *is in him, and with him*, as the vine is with and in the branch. CHRIST saith, WITHOUT ME, *ye can do nothing*; and also, *If any man love me, my FATHER will love him, and we will come unto him, and make our Abode with him*. Now if, without Him, we can do nothing, then *all the love* that a man can possibly have for CHRIST, must be from *The Power and Life of CHRIST in him*; and from *such a love, so begotten*, man has THE FATHER, and THE SON, *dwelling and making their abode in him*. What higher proof, or fuller certainty can there be, that THE WHOLE WORK OF REDEMPTION in the soul of man, is, and can be *nothing else*, but *The Inward Continual Immediate Operation of FATHER SON AND HOLY SPIRIT, raising up again THEIR OWN FIRST LIFE in the soul*, to which our first father died? Again: CHRIST, after His glorification in Heaven, saith, *Behold, I STAND at the DOOR, and KNOCK*. He does not say, "*Behold, ye have me in The Scriptures*." Now what is the DOOR, at which CHRIST, at *The Right-hand of GOD in Heaven*, KNOCKETH? Surely it is THE HEART, to which CHRIST is *always present*. He goeth on; IF ANY MAN HEAR MY VOICE. *How hear*, but by *the hearing of the heart*; or *what voice*, but that which is *the speaking, or sounding, of CHRIST within it*? He adds: AND OPEN THE DOOR, that is, open *his heart* for me; I WILL COME INTO HIM, that is, will be a Living Holy Nature and Spirit *born within him*; AND SUP WITH HIM, and HE WITH ME. Behold The Last Finishing Work of A REDEEMING JESUS, entered into *the heart that opens to Him, bringing forth the joy, the blessing, and perfection of That FIRST LIFE OF GOD in the soul, which was lost by the fall, set forth, as A Supper, or Feast of THE HEAVENLY JESUS with the soul, and the soul with Him*. Can any one justly call it *enthusiasm*, to say, that *This supping of the soul with This GLORIFIED CHRIST within it*, must mean something *more heavenly transacted in the soul, than that last supper, which he celebrated with his disciples whilst He was with them in the flesh*? For that *supper of bread and wine*, was such as a Judas could *partake of*; and could only be an *outward type*, or signification of that *inward and blessed nourishment*, with which the believing soul should be *feasted*, when The GLORIFIED SON OF GOD, should, as *A Creating Spirit,*

*Spirit, enter into us, quickening and raising up His Own Heavenly Nature and Life within us."*

"Now this continual knocking of CHRIST at the door of the heart, sets forth the case, or nature, of *A Continual Immediate Divine Inspiration within us* : it is always with us, but there must be an *opening of the heart* to it ; and though it is always there, yet it is only *felt and found* by those, who are *attentive* to it, *depend upon* it, and *humbly wait* for it. Now, let any one tell me, how he can *believe* any thing of THIS VOICE OF CHRIST, how he can *listen* to it, *hear*, or *obey* it, but by *such a faith*, as keeps him *habitually turned* to an *Immediate Constant Inspiration of THE SPIRIT OF CHRIST within him* ? Or how any "heathenish profane" person, can do *more despite* to This Presence and Power of CHRIST in his own Soul, or more effectually *lead others* into it, than that Ecclesiastic, who makes a mock at the *Light within*, a CHRIST *within*, and openly blasphemes that *faith*, and *hope*, and *trust*, which solely relies upon being *moved by THE SPIRIT*, as its *only power* of doing that which is *right*, and *good*, and *pious*, either towards GOD, or man ?"—LET EVERY MAN WHOM THIS CONCERNS, LAY IT TO HEART.—Time, and the things of time, will soon have an *end* ; and he that in time *trusts* to any thing, but THE SPIRIT AND POWER OF GOD working in his heart, will be but *ill fitted* to enter into eternity : GOD must be ALL IN ALL in us *here*, or we cannot be His *hereafter*. Time works only for eternity : and *poverty eternal* must as certainly follow him, who dies only fully stuffed with *human learning*, as he who dies only full of *worldly riches*. The folly of thinking to have any *divine learning*, but that which THE HOLY SPIRIT teaches ; or to make ourselves *rich in knowledge* towards GOD, by heaps of *common-place learning* crowded into our minds ; will leave us as dreadfully *cheated*, as that rich *builder of barns* in the Gospel, to whom it was said, *Thou fool, this night, shall thy soul be required of thee ; and then, whose shall all these things be* ? This must be the case of every man, who treasures up a *religious learning*, that comes not *wholly* from THE SPIRIT OF GOD."

"To this inward continual attention, to the continual working of THE HOLY SPIRIT within us, the Apostle calls us in these words : *See that ye refuse not Him that speaketh : for if they escaped not, who refused him that spake on earth ; much more shall not we escape, if we turn away from Him that speaketh*



*speaketh from Heaven.* Now what is *This Speaking from Heaven*, which it is so dangerous to *refuse*, or *resist*? Surely, not *outward voices* from Heaven. Or what could the Apostle's advice signify to us, unless it be *such a speaking from Heaven*, as we may, and must be, ALWAYS either *obeying*, or *refusing*?—St. James saith; *Resist the Devil, and he will flee from you.* What Devil? Surely not an *outward creature*, or spirit, that tempts us by an *outward power*. Or what *Resistance* can we make to the Devil, but that of *inwardly falling away* or *turning from* the workings of his evil nature and spirit within us?—"They, therefore, who call us from waiting for, depending upon, and attending to, *The Continual Secret Inspirations and Breathings of THE HOLY SPIRIT* within us, call us to RESIST GOD, in the same manner, as the Apostle exhorts us to resist the Devil." For GOD being only a *spiritual good*, and the Devil our *spiritual evil*, neither the one nor the other can be *resisted*, or *not resisted*, by us, but so far as their *spiritual operations* within us, are either *turned from* or *obeyed* by us. St. James having shewn us, that *Resisting the Devil*, is the *only way* to make him *flee from us*, that is, to *lose his power in us*; immediately adds, how we are to behave towards GOD, that He *may not flee* from us, or His Holy Work be stopped in us. *Draw near*, saith he, to GOD, and GOD will draw near to you. What is this *drawing near*? Surely not by any *local motion*, either in GOD, or us. But the same is meant, as if he had said, *Resist not GOD*; that is, let His Holy Will within you, have its *full work*; keep wholly obediently attentive to *That* which He is, and has, and does within you; and then, GOD will draw near to you; that is, will more and more *manifest* the power of His HOLY PPESENCE in you, and make you more and more *Partakers of THE DIVINE NATURE.*"

"Farther: What a *blindness* is it in the *forementioned* writers, to charge *private persons* with the *enthusiasm* of holding the necessity and certainty of *Continual Immediate Inspiration*, and to attack them as *enemies to the established church*, when every body's eyes see, that collect after collect in the established liturgy, *teaches* and *requires* them, to believe and pray for *The Continual Inspiration of THE SPIRIT*, as *that alone*, by which they can have the *least good thought or desire*? Thus: "O GOD, forasmuch as *without Thee*, we are *not able* to please Thee; mercifully grant, that  
THY



THY HOLY SPIRIT may, IN ALL THINGS, *direct* and *rule our hearts*." Is it possible for words more strongly to express the necessity of a *Continual Divine Inspiration*? Or can Inspiration be *higher*, or more *immediate* in *Prophets* and *Apostles*, than that which *directs*, that which *rules* our hearts, *not now and then*, but in *all things*? Or can the absolute necessity of this be more fully declared, than by saying, that if it is not in *this degree* both of *height* and *continuance* in and over our hearts, nothing that is done by us can be *pleasing* to GOD, that is, can have any UNION WITH HIM? Now the the matter is not at all about the *different effects*, or *works*, proceeding from Inspiration; as whether, by it, a man be made a *saint in himself*, or sent by GOD with a *prophetic message to others*: this affects not the *nature*, and *necessity* of Inspiration, which is just as great, just as necessary in itself, to *all true goodness*, as to *all true prophesy*.—ALL SCRIPTURE is of Divine Inspiration. But why so? *Because holy men of old*, SPAKE, as they were moved by THE HOLY GHOST. Now the above collect, as well as CHRIST and his Apostles, oblige us in like manner to hold, that ALL HOLINESS is by *Divine Inspiration*; and that, therefore, there could have been *no holy men of old*, or in any *later times*, but solely for this reason, because they LIVED, as they were moved by The HOLY GHOST. Again: The liturgy prays thus; "O GOD, from whom all good things do come, grant that, by *Thy Holy Inspiration*, we may think those things that be good, and by *Thy Merciful Guiding* may perform the same." Now, if, in any of my writings, I have ever said any thing *higher* or *farther*, of the nature and necessity of *Continual Divine Inspiration*, than this church-prayer does, I refuse no censure that shall be passed upon me. But if I have, from *all that we know* of GOD, of nature, and creature, shewn the utter impossibility of any kind or degree of *goodness* to be in us, but from THE DIVINE NATURE *living and breathing in us*; if I have shewn, that all Scripture, CHRIST and his Apostles, over and over say the same thing; and that our Church Liturgy is daily praying according to it; what kinder thing can I say of those churchmen, who accuse me of *proud rank enthusiasm*, than that which CHRIST said of his *blind crucifiers*, *Father, forgive them, for they know not what they do*."

"It is to no purpose to object to all this, that "these  
 "kingdoms are *overrun with enthusiasts* of all kinds; and  
 "that MORAVIANS with their *several divisions*, and ME-  
 "THODISTS

“ *THODISTS of various kinds, are every where acting in the wildest manner, under the pretence of being called and led by THE SPIRIT.*” Be it so, or not so, is a matter I meddle not with ; nor is *the doctrine* I am upon, in the least affected by it. For what an argument would this be ?—“ *Enthusiasts of the present and former ages, have made a bad use of the doctrine of being led by THE SPIRIT OF GOD ; THEREFORE he is enthusiastical, or helps forward enthusiasm, who preaches up the doctrine of being led by THE SPIRIT OF GOD.*” Now *absurd* as this is, was any of my accusers as *high in genius, as bulky in learning, as Colossus was in stature*, he would be at a loss to bring a *stronger argument* than this, to prove me an *enthusiast, or an abettor* of them.”

“ But as I do not begin to *doubt* about the *Necessity, the Truth, and Perfection* of GOSPEL RELIGION, when told, that *whole nations and churches* have, under a *pretence of regard to it, and for the sake of it*, done all the *bad things*, that can be charged upon this or that *leading enthusiast*, whether you call those bad things *Schism, Perjury, Rebellion, Worldly Craft, and Hypocrisy* : so I give not up the *Necessity, the Truth, and Perfection*, of looking *wholly* to THE SPIRIT OF GOD AND CHRIST *within me*, as my *promised inspirer*, and *only worker*, of ALL that can be *good* in me ; I give not this up, because in this, or that age, both *Spiritual Pride* and *Fleshly Lusts* have *prospered* by it ; or because Satan has often led people into all the heights of *Self-Glory, and Self-Seeking*, under a *pretence of being inspired* with GOSPEL HUMILITY, and GOSPEL SELF-DENIAL.”

Upon the principles already established, Mr. LAW proceeds further to shew the *true nature, use, and importance* of the WRITTEN WORD of GOD ; and the *impossibility* of having *religious knowledge, and religious goodness*, but from IMMEDIATE, CONTINUAL, DIVINE INSPIRATION.

The other instance of *delusion* from book-learning, [besides those already given from Dr. WARBURTON's *sermons*, and Mr. STINSTRA's *pastoral letter*, p. 279, &c.] relates to [that *ingenious writer* as His Lordship calls him,] Mr. GREEN himself, who wanting to write on *divine inspiration*, runs from book to book, from country to country, to *pick up reports* concerning divine inspiration, from this and that *judicious authour*, that so he might be sure of compiling a  
judicious

*judicious dissertation* on the subject. All which he might have known to be mere delusion and lost labour, had he but regarded any one saying either of CHRIST or his Apostles, concerning The HOLY SPIRIT and *his operations* : for not a word is said by *them*, but fully shews, that *all knowledge* or perception of The SPIRIT, is nothing else but *the enjoyment* of The SPIRIT ; and that no man can *know more* of him, than that which The SPIRIT himself is, and *does*, and manifests of *his power* in man. *The things of GOD*, saith St. Paul, *knoweth* no man, but THE SPIRIT of GOD. Is not this *decisive* upon the matter ? Is not this proof enough, that *nothing* in man, but The SPIRIT OF GOD, can *know* what The SPIRIT's work in man *is* and *does* ? The *fruits* of The SPIRIT, so often mentioned in scripture, are not things *different* or *separate* from The SPIRIT ; and “ if The SPIRIT is not ALWAYS *working* “ in us, his FRUITS must be as *absent from us*, as He is.” St. John saith, *hereby we know that he abideth in us*, by The SPIRIT which he hath given us : a demonstration, that The SPIRIT can no other way make himself *known* to us, but by his *dwelling* and *working* in us. St. James saith, *every good and perfect gift cometh from ABOVE* : but does not he in reality *deny* this, who seeks for the *highest* gift of knowledge from BELOW, from the poor contrivance of a *common-place* book ? Again : if *any man lack wisdom*, let him ask it of GOD. St. James does not say, let him go ask Peter, or Paul, or John, because he knew, that *divine wisdom* was nothing else, but *divine inspiration*. But Mr. GREEN has got together, his *ingenious eminent writers*, his *excellent, learned, judicious authours*, his *cool rational-morality doctors*, (a set of men, whose *glorious names* we read no more of in The Gospel, than of the profound *Aristotle*, or the divine *Cicero*) and *these* are to do that for him, which *the whole college of apostles* could do for no body.

Now this doctrine, that nothing but The SPIRIT can *know* the things that be of GOD ; and that the *enjoyment* of The SPIRIT, is *all the knowledge* we can have of Him ; is taught us, not only by all scripture, but by the whole *nature of things*. For every thing, that can be *seen, heard, felt, known*, must be manifested by *itself*, and not by *another* : it is not possible for any thing but light to *manifest* light, nor for any thing but darkness to make darkness to be *known* : yet this is *more possible*, than for any thing but *divine inspiration*, to make *divine inspiration* to be known.

Hence there is a degree of *delusion still higher* to be noted, in such writers as Mr. GREEN; for his collection of ingenious, eminent, rational authours, of whom, he asks *counsel concerning the necessity or certainty of the immediate inspiration of THE SPIRIT*, are such as *deny it*, and *write against it*. Therefore, the proceeding is just as wise, as if a man was to *consult* some ingenious and eminent *atheists*, about the truth and certainty of GOD's *immediate continual providence*; or ask a few select *deists*, how, or what he was to *believe* of the nature and power of *Gospel Faith*. Now there are The HOLY SPIRIT's *own operations*, and there are *reports about them*. The only *true reports*, are those that are made by *inspired persons*; and if there were no such persons, there could be *no true reports* of the matter: and, therefore, to *consult* uninspired persons, and such as *deny* and *reproach* the pretence to Inspiration, to be *rightly instructed* about the truth of *immediate continual divine inspiration*, is a degree of *blindness*, greater than can be charged upon the old Jewish Scribes and Pharisees."

"The reports, that are to be *acknowledged as true*, concerning The HOLY SPIRIT and *His operations*, are those that are recorded in *scripture*: that is, the scriptures are an *infallible history or relation* of that which The HOLY SPIRIT *is*, and *does*, and *works* in true believers; and also an *infallible direction* how we are to *seek*, and *wait*, and *trust in* His good power over us. But then the scriptures themselves, though thus true and infallible in their *reports* and *instructions* about The HOLY SPIRIT, yet can go *no farther*, than to be a *true history*; they cannot *give* to the reader of them, the *possession*, the *sensibility*, and *enjoyment of* that which they *relate*. This is plain, not only from the *nature* of a written history or instruction, but from the *express words* of our LORD, saying, except a *man be born again of The SPIRIT*, he cannot see or enter into The Kingdom of GOD. Therefore, the *new birth from above*, or of *The SPIRIT*, is that alone, which gives *true knowledge* and *perception* of that, which is The Kingdom of GOD. The history may *relate* truths enough about it; but The Kingdom of GOD being nothing else, but the *power* and *presence* of GOD, dwelling and ruling in our souls, this can only *manifest itself*, and can manifest itself to *nothing* in man, but to the *new birth*; for every thing else in man, is *deaf* and *dumb* and *blind* to The Kingdom of GOD: but when that which died in Adam, is made *alive again* by the

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QUICKENING SPIRIT from above, this being the birth which *came at first* from GOD, and a *partaker* of the Divine Nature, this *knows, finds, and enjoys* The Kingdom of GOD. *I am the Way, the Truth, and the Life*, saith CHRIST: this record of scripture is *true*; but what a *delusion*, for a man to think, that he *knows and finds* this to be true, and that CHRIST is all *this benefit and blessing* to him, because he *assents, consents, and contends*, it may be, for the truth of *these words*! This is impossible. The *new birth* is here again the *only power* of entrance; every thing else knocks at the door *in vain*; *I know you not*, saith CHRIST, to *every thing*, but the *new birth*. *I am the Way, the Truth and the Life*, tells us neither more nor less, than if CHRIST had said, *I am The Kingdom of GOD*, into which nothing can *enter*, but that which is *born of The SPIRIT*."

"Here again may be seen in the highest degree of certainty, the *absolute necessity* of *immediate divine inspiration*, through every part of the christian life. For if a *birth* of The SPIRIT, is that alone which can *enter into* or *receive* The Kingdom of GOD come amongst men; that alone, which can *find* CHRIST to be the Way, the Truth, and the Life; then a *continual life* or *breathing* of The SPIRIT in us, must be as necessary as the *first birth* of The SPIRIT: for a *birth* of The SPIRIT, is only to make a *beginning* of the *life* of The SPIRIT; *birth* is only in order to *life*: if, therefore, the *life* of The SPIRIT *continues not*, the *birth* is *lost*; and the *cessation* of its *breathing* in us, is nothing else but *death* again to The Kingdom of GOD, that is, to *every thing*, that is or can be *godly*. Therefore, the *immediate continual inspiration* of The SPIRIT, as the *only possible power* and *preservation* of a Godly Life, stands upon the *same ground*, and is as absolutely necessary to *salvation*, as the *new birth*. Take away this *power* and *working life* of The SPIRIT, from being the *one life* of all that is done in the church; and then, though it be ever so outwardly glorious in its *extent*, or ever so full of *learned members*, it can be nothing else, in the sight of GOD, but the wise Greek, and the carnal Jew, become a body of *water-baptized christians*. For no one can be in a *better state* than this, the *wisdom* of the Greek, the *carnality* of the Jew, must have the *whole government* of him, till he is *born of*, and *led by* The SPIRIT OF GOD: this alone is *The Kingdom of GOD*, and every thing else is *the kingdom of this world*, in which Satan is declared to be *the prince*. Poor, miserable



man, that *strives*, with all the *sophistry* of wit, to be *delivered* from the immediate continual operation and government of THE SPIRIT OF GOD ! not considering, that “ *where* GOD is not, *there* is the devil ; and where The “ SPIRIT rules not, *there* all is the *work of the flesh*,” though nothing be talked of but spiritual and christian matters. I say *talked of* : for the best ability of the *natural man* can go no farther, than *talk*, and *notions*, and *opinions* about scripture words and *facts* ; in these, he may be a *great critic*, an *acute logician*, a *powerful orator*, and know *every thing* of scripture, except the *spirit* and the *truth*.”

“ How much then is it to be *lamented*, as well as impossible to be *denied*, that though all scripture assures us, that *the things of The SPIRIT OF GOD*, are, and must be, to the end of the world, *foolishness to the natural man* ; yet, from one end of *learned christendom* to the other, nothing is thought of, as the true and proper means of *attaining* divine knowledge, but *that* which every *natural, selfish, proud, envious, false, vain-glorious, worldly man* can do. Where is that *divinity student*, who *thinks*, or was ever *taught* to think, of *partaking* of the light of The Gospel *any other way*, than by doing with *the scriptures* that which he does with *pagan writers*, whether poets, orators, or comedians, viz. *exercise* his logic, rhetoric, and critical skill, in *descanting* upon them ? This done, he is thought by *himself*, and often by *others*, to have a sufficiency of *divine apostolical knowledge*. What wonder, therefore, if it should sometimes happen, that the very same *vain, corrupt, puffing literature*, that raises one man to be a *poet-laureat*, should set another in a *divinity chair* ?”

“ How is it, that the *logical, critical, learned deist* comes by his *infidelity* ? Why just by the same help of the same good *powers of the natural man*, as many a *learned christian* comes to *know, embrace, and contend for* the faith of The Gospel. For, drop the *power and reality of divine inspiration*, and then *all is dropt*, that can set the believer *above* or give him any *godly difference* from the infidel. For the christian’s *faith* has no *goodness* in it, but that it comes *from above*, is *born of The SPIRIT* ; and the deist’s *infidelity* has no *badness* in it, but because it comes *from below*, is *born of the will of flesh, and of the will of men*, and rejects the necessity of being *born again* out of the corruption of fallen nature. “ The “ *Christian*, therefore, that *rejects, reproaches, and writes* “ *against*, the necessity of immediate divine inspiration, “ **PLEADS THE WHOLE CAUSE OF INFIDELITY** : he “ *confirms*

“ confirms the ground, on which it stands ; and has nothing  
 “ to prove the goodness of his own *christianity*, but that  
 “ which equally proves to the deist the goodness of his *infidelity*.” For, without the *new birth*, or, which is the same thing, without *immediate continual divine inspiration*, the difference between the christian and the infidel is *lost* ; and whether the uninspired unregenerate son of Adam, be in the church, or out of the church, he is still that *child of this world*, that fallen Adam and mere natural man, to whom the things of The SPIRIT OF GOD are and must be *foolishnesses*. For a full proof of this, no more need be seen, than that the same *shining virtues*, and the same *glaring vices*, are common to them both : for the christian, not made such by The SPIRIT OF GOD continually *inspiring* and *working* in him, has only a christianity of *his own making* ; and can have only such *appearances* of virtues, and will have such *reality* of vices, as *natural self* wants to have. Let him, therefore, *renounce* what is called *natural religion*, as much as he will ; yet unless he is a *new born* and *divinely inspired* christian, he must *live* and *die* in all his *natural corruption*.”

“ Through all scripture, nothing else is aimed at or intended for man, as his *christianity*, but THE DIVINE LIFE ; nor any thing hinted at, as having the *least power* to raise or beget it, but the HOLY LIFE-GIVING SPIRIT OF GOD. How gross, therefore, is that *blindness*, which reading *The Gospel*, and the history of *Gospel christians*, cannot see these two fundamental truths : 1. that nothing is Divine Knowledge in man, but The DIVINE LIFE : 2. That The DIVINE LIFE is nothing else, but a birth of The DIVINE NATURE within him ? But these truths being *lost* or *given up*, vain learning and a *worldly spirit*, being in possession of the *Gospel-book*, set up kingdoms of *strife* and *division*. For what end ? Why, that the *unity* of the church may not be lost. Multiplied systems of *empty notions* and *opinions*. For what ? Why, that *words* and *forms* may do that for the church now, which to the *first church*, of CHRIST’S own forming, could only be done, by being *born of The SPIRIT*. Hence it is, that the *scripture-scholar* is looked upon as having *divine knowledge* of its matters, when he is as ready at *chapter and verse*, as the critic is at every page of Cicero : and nothing is looked upon as *defective* in divinity knowledge, but such *supposed mistakes* of the genius of the Hebrew or Greek-letters, as the sublime students of the *immortal words* of a

Milton or a Shakespear, charge, as *blunders*, upon one another. Now to call *such* scripture skill, *divine knowledge*, is just as solid and judicious, as if a man was said or thought to *know*, THAT which St. John *knew*, because he could say his whole gospel and epistles *by heart*, without *missing a word* of them. For a *literal knowledge* of scripture, is but like having all scripture in the *memory*; and is so far from being a *divine perception* of the things spoken of, that the most *vicious wicked scholar* in the world, may attain to the *highest perfection* in it. But “*divine knowledge, and wickedness of life, are so inconsistent, that they are mutual death and destruction to one another: where the one is alive, the other must be dead.*” Judas Iscariot *knew* JESUS CHRIST, and all that He *said and did* to his crucifixion; he knew what it was to be at the LORD’s table, and to *partake* of his supper of bread and wine: but yet, with much more truth, it may be said, that he *knew nothing* of all this, and had *no better* a knowledge of it than Pontius Pilate had. Now all knowledge of CHRIST, but that which is from *divine inspiration*, or the *new-birth*, is but as *poor and profitless*, as Judas his knowledge was: it may say to CHRIST, as he did, *Hail Master!* but no one can call JESUS Lord, but by THE HOLY GHOST. This *empty letter-learned knowledge*, which the *natural man* can as easily have of the *sacred scripture and religious matters*, as of any *other books* or of *human affairs*; this being taken for *divine knowledge*, has spread such *darkness and delusion* all over christendom, as may be reckoned no less than a *general apostasy* from the *Gospel state of divine illumination*. For the Gospel state is, in its *whole nature*, nothing else; it has but *one light*, and that is THE LAMB OF GOD; it has but *one life*, and that is by THE SPIRIT OF GOD. Whatever is not *of and from* this light, and *governed* by this spirit, call it by what *high name* you will, is *no more a part* of the Gospel state, nor will have a *better end*, than that which *entereth into the mouth, and corrupteth in the belly.*”

“That ONE LIGHT AND SPIRIT, which was *only one* from all eternity, *before* angels or any heavenly beings were *created*, must, to all eternity, be that *one only light and spirit*, by which *angels or men* can ever have any *union or communion* with GOD. Every *other light*, is but the light, whence *beasts* have their *sense and vitality*; every *other spirit* is but that, which gives, to *fish and blood*, its *lusts and appetites*. Nothing else but the *life* of the ONE LIGHT AND SPIRIT OF GOD, turned an order of angels into devils:

nothing

nothing else but *the loss* of that same light and spirit, took from the *Divine Adam* his first crown of paradisiacal glory, stript him *more naked* than the beasts, and left him a prey to devils, and in the jaws of *eternal death*. What, therefore, can have the *least share* of power towards man's redemption, but THE LIGHT AND SPIRIT OF GOD, making again a birth of themselves in him, as they did in his first *glorious creation*? Or what can possibly *begin*, or *bring forth* this return of his first lost birth, but solely that which is done by THIS ETERNAL LIGHT AND SPIRIT? Hence it is, that the Gospel state is, by our LORD, affirmed to be a kingdom of heaven *come amongst men*, because it has the nature of no *worldly thing* or *creaturely power*; is to serve no *worldly ends*; can be helped by no *worldly power*; receives nothing from man, but man's *full denial of himself*; stands upon nothing that is *finite* or *transitory*; has no existence but in that WORKING POWER OF GOD, that *created* and *upholds* heaven and earth; and is a kingdom of GOD *become man*, and a kingdom of men *united to GOD*, through a *continual immediate divine inspiration*. What scripture of the new testament can you read, that does not *prove* this to be the Gospel state—a Kingdom of GOD, into which none can enter, but by being *born of The SPIRIT*; none can *continue to be alive* in it, but by being *led by The SPIRIT*; and in which not a *thought*, or *desire*, or *action*, can be allowed to have *any part*, but as it is a *fruit of The SPIRIT*."

"GOD is only OUR GOD, by a *birth* of His Own Divine Nature within us. This, and nothing but this, is our *whole relation* to Him, our *only fellowship* with Him, our *whole knowledge* of Him, our *whole power* of having *any part* in the mysteries of Gospel-salvation. Nothing can *seek* The Kingdom of GOD, or *hunger and thirst* after His RIGHTEOUSNESS; nothing can cry, *Abba, Father*; nothing can pray, *Thy Kingdom come*; nothing can say of CHRIST, *my Lord, and my God*; but *That* which is *born of GOD*, and is the Divine Nature *itself* become creaturely in us: nothing but GOD in man, can be a *Godly Life* in man. Hence is that of the Apostle, *The Letter killeth, but the Spirit giveth life*. But you will say, can this be true of the *spiritual divine letter* of The Gospel? Can that kill, or give death? Yes, it *killeth*, when it is *rested in*; when it is taken for *divine power*, and supposed to have goodness in *itself*; for then it resisteth The SPIRIT OF GOD in man, quencheth His *Holy Fire* within us, and set it up *instead* of it. It giveth



*death*, when it is built into *systems* of strife and contention about *notions* and *opinions*, and maketh The Kingdom of GOD to consist, not in *power*, but in *words*. When it is thus used, then of necessity it *killeth*; because it keepeth from *that*, which alone is *life*, and can *give life*."

"The true nature and full distinction between *literal* and *divine knowledge*, is set forth, in the highest degree of clearness, in these words of our SAVIOUR: *The Kingdom of GOD is like a treasure in a field*. Thus far, is the *true use*, and *benefit*, and *utmost power* of the letter; it can tell us of a treasure that we *want*, a treasure that *belongs to us*, and how and where it is to be *found*. But when it is added, that a *man goeth*, and  *selleth all that he hath*, and *buyeth that field*, then beginneth the *divine knowledge*, which is nothing else but the treasure *possessed* and *enjoyed*. Now what is here said, is the same that is said in these other words of CHRIST, *except a man deny himself and forsake all that he hath, he cannot be my disciple*; that is, he cannot partake of my *mind*, my *spirit*, and my *nature*, and therefore cannot *know* me; he is only a *bearer* of a treasure, without entering into the *possession* and *enjoyment* of it. And thus it is with all scripture; the *letter* can only *direct* to the doing of that which it *cannot do*, and *give notice* of something that it *cannot bestow*. Now clear and evident as this distinction is, between a mere *literal direction* to a thing, and a *real participation* of it, which alone is a true *perception* of it, the generality of christians seem quite *insensible* of any other religious perception or knowledge of divine things, but such *ideas* or *notions* of them, as a man can form from *scripture words*. Whereas *good* and *evil*, the only objects of religious knowledge, are an *inward state* and *growth of our life*; they are *in us*, are a *part of us*, just in the same manner, as *seeing* and *hearing* are in us; and we can have no real *knowledge* of them any other way, than as we have of our own *seeing* and *hearing*. And as no man can *get* or *lose* his *seeing* or *hearing*, or have less or more of them, by any *ideas* or *notions* that he forms about them; just so it is with that, which is the power of *good*, and the power of *evil* in us, notions and ideas have *no effect* upon it. Yet *no other* knowledge is thought of, or sought after, or esteemed of *any value*, but that which is notional and the work of the brain. Thus as soon as a *man of speculation* can demonstrate that which he calls, *The Being and Attributes of GOD*, he thinks, and others think, that he truly



truly *knows* GOD. But what excuse can be made for such an imagination, when plain scripture has told him, that *to know GOD is eternal life*; that is, to know GOD, is to have THE POWER, THE LIFE, and THE SPIRIT OF GOD manifested in him, and, therefore, it is eternal life. *No man knoweth the FATHER, but the SON; and he to whom the SON revealeth Him: because the revelation of The SON, is the birth of The SON in the soul; and this new creature in CHRIST, hath alone knowledge of GOD, what He is, and does, and works in the creature.*—This is the *one only way*, by which any man ever did, or ever can attain divine knowledge, and divine goodness. To knock at any other door but this, is but like *asking life of that, which is itself dead; or praying to him for bread, who has nothing but stones to give.*"

"The HOLY JESUS said, *I am THE LIGHT of the world; he that followeth me, walketh not in darkness.* Here spiritual light and darkness are as immutably fixed and separated from one another, as the light and darkness of *this world* were divided on the first day of the creation: JESUS CHRIST, The Eternal SON OF GOD, is the *one only light* both of men and angels. Fallen nature, the *selfish will, proud tempers, the highest abilities, the natural sagacity, cunning, arts and subtilties*, that are or can be in fallen men and angels, are nothing else but their fullness of *spiritual darkness*, from which nothing but *works of darkness* can come forth. DARKNESS is the *whole natural man*; LIGHT is the *new born man from above*: therefore, saith The CHRIST OF GOD, *I am THE LIGHT of the world*; because he alone is the *birth of heaven* in the fallen souls of men. But now who can more *reject this divine light*, or more plainly *choose darkness* instead of it, than he, who seeks to have his mind *enriched*, the faculties of his fallen soul *cultivated*, by the literature of *poets, orators, philosophers, sophists, sceptics, and critics*, born and bred up in the worship and praises of *idol gods and goddesses*? What is this, but like going to the *serpent*, to be taught the innocent spirit of the *dove*; or to the *elegant lusts* of Anacreon and Ovid, to learn *purity of heart*, and kindle the flame of *heavenly love* in our souls? Look where you will, this is the *wisdom* of those, who seek to pagans for *skill* to work in CHRIST's *vineyard*; who from long labours in restoring the *grammar* and finding out the *hidden beauties* of some old *vicious book*, set up for *qualified artists* to polish the *Gospel Pearl of great price*.  
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Surely this is no better a proof of their *favouring the things that are of GOD*, than Peter gave, when his Master said to him, *get thee behind me, Satan*. A grave ecclesiastic bringing forth out of his closet, skilful meditations on the commentaries of a *murdering Cæsar*, the sublime rhapsody of an *antient Homer*, or the astonishing beauties of a *modern Dunciad*, has as much reason to think, that he is *walking in the light of CHRIST*, and *led by The SPIRIT OF GOD*, as they have, who are only *eating and drinking, and rising up to play*."

" But to see the exceeding folly of expecting *ability in divine knowledge*, from any thing that is the wit, wisdom, or spirit of the *natural man*, you need only read these words of the *holy messenger of GOD*, The *Elias that was to come*: *I, indeed*, says he, *baptize you with water*; but *He that cometh after me, whose shoes I am not worthy to unloose, He shall baptize you with The HOLY GHOST, and with FIRE*. Now if this which the Baptist said of *CHRIST*, is not *our faith*, if we do not receive it as the *truth* in which we are firmly to *stand*; then, be as *learned* as we will, we have no *better faith* or *higher wisdom*, than those blind Rabbies, who *received not* the testimony of John. A *FIRE AND SPIRIT FROM ABOVE*, was the news which *he published* to the world; this, and nothing else, was his *Kingdom of GOD that was at hand*. Now if this *FIRE AND SPIRIT FROM ABOVE*, has not baptized us into a *birth of The LIFE OF GOD* in our souls, we have *not found* that *CHRIST and Kingdom of GOD*, to which John *bore witness*: but if, what is still worse, we are so *bewitched* through the *secrecy of learning*, as to turn writers and preachers *against* this inward, and only redeeming, *HEAVENLY FIRE AND SPIRIT*, we are baptized with the *spirit* of those, to whom our LORD said, *Wo unto you Scribes, Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in*. For what is, or can be the *fall of a divine Adam*, under the power of sin, *satan*, and *hell*, but the *extinction of that HEAVENLY FIRE AND SPIRIT*, which was his *First Union* with *GOD* and all heavenly beings? Say now, that he had not this *HEAVENLY FIRE AND SPIRIT* at the first; that nothing lived or breathed in him, but that *animal fire and spirit*, which is the life and spirit of all *earthly animals*; and then you have a religion as *divine*, as that of the old *Sadducees*, who al-

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lowed of no *resurrection*, *angel*, or *spirit*. For, deny the truth and fulness of a *divine life* in the first man, and then his *fall* and *redemption* are equally *empty sounds* about nothing. For what can he be fallen *from*, or redeemed *to*, if he has now all that *Fire and Spirit of Life*, which he ever *had*, or ought to *have*? Why should that *burning and shining light*, that man that was *more than a prophet*, come with his *water baptism*, and THE SON OF GOD, GOD OF GOD, come with his FIRE-BAPTISM, if man neither *wanted*, nor could *receive*, a *higher water and fire of life*, than that which he has in common with *the beasts of the field*? Why is there all *this stir* about religions, expiations, and atonements? why all these priestly ordinations, consecrations, churches, sacraments, and prayers? For if the Fire and Spirit of *this world*, is the *one life*, and *highest life*, both of man and beasts, we have it *unasked for*, and on the *same terms* as the beasts have it; and can only *lose it*, as they do, when they *lose their existence*. But if FIRE AND SPIRIT FROM HEAVEN, can alone make heavenly creatures, and us, to be *children of a Heavenly Father*; if The SON OF GOD took our fallen nature upon Him, that the first HEAVENLY FIRE AND SPIRIT might *again* come to life in us; if *divine life*, *divine light*, and *divine goodness*, can only come *from them*, and only in such degree as *they are kindled* in our souls; what a poverty of sense is it in those, who are called to a *resurrection of the first divine life*, where a new creature is taught by that same UNCTION FROM ABOVE, whence all the *angels and principalities of heaven* have their *light and glory*; what a poverty of sense, I say, *in jeh*, to set themselves down at the feet of a *Master Tully*, and a *Master Aristotle*, who only differ from the meanest of all other corrupt men, as the *teaching serpent* differed from his fellow animals, by *being more subtle than all the beasts of the field*? Behold then *your state*, ye ministers that *wait at christian altars*, who will have neither faith, nor hope, nor desire of HEAVENLY FIRE, kindled in your souls! Ye have a priesthood and an altar, *not fit to be named* with that, which, in Jewish days, had *A Holy Fire* from GOD descending upon it, that made priest and sacrifice *acceptable to GOD*, though only *type and pledge* of that *inward celestial Fire*, which CHRIST would kindle into a *never ceasing burning*, in the *living temples* of His new born children from above. Complain then no more of *atheists*, *infidels*, and such like *open enemies* to The Gospel Kingdom  
of

of GOD; for whilst you call HEAVENLY FIRE AND SPIRIT, kindled into the same *essential life* in us as they are in holy angels, MYSTIC MADNESS, you do all that infidel work *within the church*, which they do on *the outside* of it. And if, through a *learned fear* of having that done to your *earthly reason*, which was done to Enoch when GOD *took him*, ye will own *no higher* a regeneration, *no more birth* of GOD in your souls, than can be had by a few *drops of cold water* sprinkled on the face, any of the heathen gods of wood and stone, are *good enough* for such an ELEMENTARY PRIESTHOOD."

" Our LORD hath said, *The Kingdom of GOD is within you*; that is, the HEAVENLY FIRE AND SPIRIT, which are the true kingdom and manifestation of GOD, are within you. But what learned pains are taken, to *remove* the literal meaning from these words, as too visionary a thing for *learned understandings*? And yet it is a truth obvious to *common sense*, that even this *outward world* of stars and elements, neither *does*, nor *can belong to us*, or we to it, but *so far* as it is, literally speaking, a *kingdom within us*. For the *outward kingdom* or powers of this world, signify nothing to a worldly man that is *dead*; but no man is dead, but because the kingdom of this world, with all its powers of *fire light and spirit*, stand only *outwardly* about him, but have *lost* their life and power *within him*. Say now, out of *reverence* to sound literature, and *abhorrence* of enthusiasm, that *The Kingdom of GOD* is not *really and virtually within*, that its HEAVENLY FIRE, LIGHT, AND SPIRIT, are not, ought not, to be *born* in a sober right-minded follower of CHRIST; and then you have a *good disciple* of CHRIST, as absolutely *dead* to The Kingdom of Heaven, as the *corpse* that hath nothing of the *fire spirit and light of this world* in it, is *dead* to all the *outward world* round about it."

" What a SOBRIETY of *faith and sound doctrine* is it, to preach up a *necessity* of being *living members* of The Kingdom of Heaven; and, at the same time, the *necessity* of orthodoxly holding, that a *heavenly birth*, neither is, nor can, nor ought to be within us! For if it either *is*, or *could*, or *ought to be* within us, then it could not be a *brain-sick folly* to believe, that the *literal words* of CHRIST had no *deceit, falsity, or delusion* in them, when He said, *except a man be born again from ABOVE, he cannot see, or enter into The Kingdom of GOD*: that is, he cannot possibly have any god-like,



like, or divine *goodness*; he cannot be a *child* of a Heavenly Father, but from the *nature* and *spirit* of his Heavenly Father brought to a real *birth of life* in him. Now, if, *without* this Divine Birth, all that we have in us, is but fallen Adam, a *birth of sin, the flesh, and the devil*; if the *power* of this heavenly birth is *all the power of goodness* that is, or was, or ever can be, in a son of Adam; and if *logic, learning, and criticism*, are almost every where *set in high places*, to pronounce and prove it to be mere *enthusiasm* and *spiritual phrenzy*; what wonder is it, if *foily of doctrine, wickedness of life, lusts of the flesh, profaneness of spirit, wantonness of wit, contempt of goodness, and profession of christianity*, should all of them have their *full establishment* amongst us? What wonder, if *sacraments, church-prayers, and preachings*, leave high and low, learned and unlearned, men and women, priests and people, as *unaltered* in all their *aged vices*, as they leave children *unchanged* in their *childish follies*? For where The ONE ONLY FOUNTAIN OF LIFE AND GOODNESS is *forsaken*, where the *incorruptible seed* is *not alive* and going forwards in the birth, all the *difference* between man and man, is as *nothing* with respect to The Kingdom of GOD. It matters not, *what name* is given to the old earthly man of Adam's *bestial flesh and blood*; whether he be called a *zealous churchman*, a *stiff-necked Jew*, a *polite civilized heathen*, or a *grave infidel*: under *all these names*, the unregenerate old man has but *one and the same nature*, without any other difference but that which *time and place, education, complexion, hypocrisy, and worldly wisdom*, happen to make in him. By such a one, whether he be *papist, or protestant*, The Gospel is only *kept as a book*, and all that is within it is only so much *condemnation* to the keeper; just as the old man, a *Jew*, hath *kept* the book of the *Law and Prophets*, only to be more fully condemned by them."

"That the Jewish and Christian Church, stand at this day in the *same kind of apostasy*, or fallen state, must be manifest to every one, that will not shut his eyes against it. Why are the Jews in a *fallen state*? It is because they have *refused HIM*, Who, in his whole process, was the *truth, the substance, the life, and fulfilling* of all that, which was *outwardly taught and prescribed* in their *Law and Prophets*. But is it not as easy to see, that the whole Christian Church are in a fallen state, and for the same reason; because they are *fallen, or turned away, from that HOLY SPIRIT,*



SPIRIT, who was *promised* and *given* to be the *One only power, life, and fulfilling* of all that, which was *outwardly* taught and prescribed by *The Gospel*? For *The HOLY SPIRIT* to come, was just the same *ALL* and *FULFILLING* of *The Gospel*, as a *CHRIST* to come, was the *all* and the *fulfilling* of *The Law*. The Jew, therefore, with his *old testament*, not owning *CHRIST*, in *all his process*, to be the *truth, and life, and fulfiller* of *The Law*; is just in that *same apostasy*, as the Christian, with his *new testament*, not owning *The HOLY SPIRIT*, in *all his operations*, to be his only *light, guide, and governor*. For as all types and figures in *The Law*, were but *empty shadows*, without *CHRIST's* being the *life and power* of them; so all that is written in *The Gospel* is but *dead letter*, unless *The HOLY SPIRIT* in man, be the *living reader, the living rememberer, and the living docr* of them. Therefore where *The HOLY SPIRIT* is not thus owned and received, as the *whole power and life of the Gospel state*, it is no marvel, that Christians have no more of *Gospel virtues*, than the Jews have of *Patriarchal holiness*; or that the same lusts and vices which prosper amongst *Jews*, should break forth with as much strength in *fallen christendom*. For the new testament *not ending* in *The Coming of The HOLY SPIRIT*, with *fulness of power* over sin and hell and the devil; is no better a help to Heaven, than the old testament *without* the coming of a *MESSIAH*. Need I say any more, to demonstrate, that the one thing *absolutely essential, and only available* to man's salvation, is *THE SPIRIT OF GOD* brought again to His *FIRST POWER OF LIFE IN US*? This was *the glory of man's creation*, and this alone can be *the glory of his redemption*. All besides this, that *passes for a time* betwixt *GOD* and man, be it what it will, shews only our *fall and distance* from *GOD*; and, in its *best state*, has only the nature of a *good road*, which is only good, because that which we *want* is at the *end of it*. Whilst *GOD* calls us by various *outward dispensations, by creaturely things, and figurative institutions*, it is a *full proof*, that we are not yet in *our true state*, or in that *UNION* with *GOD* which is *intended* by our redemption."

"*GOD* said to *Moses*, *Put off thy shoes, for the place whereon thou standest is holy ground*. Now this which *GOD* said to *Moses*, is only that very *same thing*, which *circumcision, the law, sacrifices, and sacraments, say to man*. They are, *in themselves*, nothing else but outward significations

cations of *inward impurity*, and *lost holiness*; and can do no more in themselves, but intimate, point out, and direct to an *inward life*, and *new birth from ABOVE*. But here lies the great *mistake*, or rather *idolatrous abuse*, of all GOD's *outward dispensations*: they are taken for the *thing itself*, for the *truth* and *essence* of religion; and that which the learned Jews did with the *outward letter of their Law*, that same do learned Christians with the *outward letter of their Gospel*. Why did the Jewish Church so furiously and obstinately cry out against CHRIST, *Let him be crucified*? It was because their *letter-learned ears*, their *worldly spirit*, and *temple orthodoxy*, would not bear to hear of an *inward saviour*, not bear to hear of being *born again of HIS SPIRIT*, of *eating his flesh*, and *drinking his blood*, of *His dwelling in them*, and *they in him*. To have their law of ordinances, their temple-pomp, *sunk into such a fulfilling saviour* as this, was such *enthusiastic jargon* to their ears, as forced their sober, rational theology, to call CHRIST *Beelzebub*, his doctrine *blasphemy*, and all for the sake of *Moses* and *rabbinic orthodoxy*. Need it now be asked, whether The TRUE CHRIST of The Gospel, be *less blasphemed*, *less crucified* by that Christian Theology, which rejects an INWARD CHRIST, a saviour living and working in the soul as its *inward light and life*, generating His OWN NATURE and SPIRIT in it, as its *only redemption*; whether that which rejects all this as MYSTIC MADNESS, be not that very same old Jewish wisdom sprung up in Christian Theology, which said of CHRIST, when teaching these very things, *He is MAD, why hear ye Him*? Our BLESSED LORD in a parable sets forth the blind Jews, as saying of Himself, *We will not have this man to REIGN OVER US*: but the sober minded Christian scholar has none of this Jewish blindness; he only faith of CHRIST, *we will not have this man to REIGN IN US*; and so keeps clear of such MYSTIC ABSURDITY, as St. Paul fell into, when he *enthusiastically* said, *Yet not I, but CHRIST that liveth IN ME*. Christian Doctors reproach the old *learned Rabbies*, for their vain faith, and carnal desire of a *glorious, temporal, outward CHRIST*, who should set up their temple-worship all over the world: *vanity* indeed, and *learned blindness* enough! But nevertheless, in these *condemners* of rabbinic blindness, St. Paul's words are remarkably verified, *viz. wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same thing*. For, *take away* all that from CHRIST, which Christian

Doctors

Doctors call *enthusiasm* ; suppose Him *not to be* an Inward Birth, a New Life and Spirit within us, but only an *outward, separate, distant* Heavenly Prince, no more really in us than our *high cathedrals* are in the *third heavens*, but only by an *invisible hand* from his throne on high, some way or other, raising and helping *great scholars*, or *great temporal powers*, to make a rock in *every nation* for His church to *stand upon* ; suppose all this (which is the very marrow of modern divinity) and then you have that very *outward CHRIST*, and that very *outward kingdom*, which the carnal Jew *dreamed of*, and, for the sake of which, the SPIRITUAL CHRIST was then *nailed to the cross*, and is *still crucified* by the *new risen Jew* in the Christian Church."

" GOD'S mark of an UNIVERSAL SALVATION set upon mankind, was first given in these words ; *The Seed of the woman shall bruise the head of the serpent* : therefore, *wherever the serpent is, there his head is to be bruised*. This was GOD'S infallible assurance, or omnipotent promise, that *all that died in Adam*, should have its *first birth* of glory again. The ETERNAL SON OF GOD came into the world, only for the sake of this *new birth*, to give GOD the glory of *restoring* it to all the *dead sons* of fallen Adam. All the *mysteries* of this INCARNATE, SUFFERING, DYING SON OF GOD ; all the *price* that He paid for our Redemption ; all the *washings* that we have from His all cleansing blood *poured out* for us ; all the *life that we receive* from eating his flesh and drinking his blood ; have their *infinite value*, their *high glory*, and *amazing greatness* in this, because nothing less than these SUPERNATURAL MYSTERIES of a God-Man, could raise that new creature out of Adam's death, which could be again a LIVING TEMPLE and DEIFIED HABITATION of The SPIRIT OF GOD. And that this new birth of The SPIRIT, or The Divine Life in man, was the *truth*, the *substance*, and *sole end* of His miraculous mysteries, is plainly told us by CHRIST Himself, who at the end of all *His process* on earth, tells his disciples, what was to be the *blessed and full effect* of it ; namely, that The HOLY SPIRIT, The COMFORTER, being now *fully purchased* for them, should, after His ascension, come in the *stead* of a CHRIST in the *flesh*. *If I go not away*, saith He, *The COMFORTER will not come* ; *but if I go away, I will send Him unto you, and HE SHALL GUIDE YOU INTO ALL TRUTH*. Therefore, ALL that CHRIST was, did, suffered, dying in the flesh, and ascending

cending into heaven, was for *this sole end*, to purchase for ALL his followers, a *New Birth, New Life, and New Light*, in and by THE SPIRIT OF GOD restored to them, and living in them, as their *Support, Comforter, and Guide into all Truth*. And this was his, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.<sup>37</sup>

In these passages, the reader, who has no end in his religious inquiries, but to know *what he must do to be saved*, will find truths sufficient to detect the fallacy of all attempts, to turn him from the desire and hope of that NEW BIRTH OF THE WORD AND SPIRIT OF GOD, *without which he cannot enter into THE KINGDOM OF HEAVEN*—attempts, that, when made under a *profession* of The GOSPEL, more oppose the truth and power of CHRISTIAN REDEMPTION, and do *more injury* to the souls of men, than the *united assaults* of Woolston, Collins, and Tindal.

In these passages, he will find a *full confutation* of His Lordship's *Doctrine of Grace*: and learn, not from hypothesis, but from the plain principles of Nature and Scripture, that “*the triumphs over*” selfishness, pride, impurity, darkness, and all that is or can be the “*vice and paganism*” of fallen nature; always *were*, are *now*, and always *must be*, the *sole triumphs* of THE SUPERNATURAL POWER OF GOD'S HOLY SPIRIT: and that His Lordship, as well as “*the enemies of our faith*,” misleads mankind, when he turns them to expect THE CONQUEST OF EVIL *from any other power*; which might be made with equal success, either by *fanaticism* or *superstition*, as by “*MAGISTERIAL REASON*,” and “*her fair celestial offspring*, HUMAN LEARNING.” See Doct. of Grace, p. 89—96.

On these passages also, the *decision* of the truth or falsehood of His Lordship's bold accusations of Mr. LAW, for “*his spiritual impurity* in supporting “*the atheistical philosophy* of SPINOZA, for his



“ *brutal spite* to REASON, and for his *more than*  
 “ *Vandalic rage* against HUMAN LEARNING,”  
 might be finally rested : but as an inquiry into the  
 ground and nature of these accusations, will shew,  
 in a still more useful light, the spirit and abilities of  
 two writers, who, in a very different manner, and for  
 very different purposes, have long engaged the at-  
 tention of the public, I shall proceed to a distinct  
 examination of each.

His Lordship’s principal charge against Mr. Law,  
 as that which is most likely to destroy his credit  
 with the religious part of mankind, is, “ that he  
 “ has fallen into the lowest dregs of *spiritual im-*  
 “ *purity*, and has *written* a large discourse [ The  
 “ APPEAL to all that doubt or disbelieve the truths  
 “ of The Gospel, &c.] to *recommend* Pantheism ; a  
 “ doctrine, which, setting nature *in the throne* of  
 “ God, teaches, that there is but *one universal sub-*  
 “ *stance* existing, of which the creature and cre-  
 “ ator (if, after this, they are to be *distinguished*)  
 “ participate in common. p. 154, 155.”

*Spiritual impurity, spiritual malignity, and spiritual*  
*darkness*, are the life of fallen angels ; and must be the  
 life of every fallen man, that turns from The Life of  
 The SPIRIT OF GOD. But whatever has formed  
 the scales that cover His Lordship’s intellectual  
 eye, he has, by this charge on Mr. Law’s AP-  
 PEAL, exposed both that which thinks and that  
 which wills in him, to the just censure and reproof  
 of every honest man, that chuses to form his  
 judgment from such a perusal of that book\* as

\* The following advertisement is prefixed to The AP-  
 PEAL : “ I have nothing to say by way of preface or in-  
 “ troduction. I only ask *this favour* of the reader, that  
 “ he would not pass *any censure* upon this book, from only  
 “ dipping into this or that particular part of it, but give it  
 “ *one fair perusal in the order it is written* ; and then I shall  
 “ have neither right nor inclination, to complain of *any*  
 “ judgment he shall think fit to pass upon it.”



the authour requests, who wrote it to demonstrate a state of creaturely existence, that could not possibly *be known* but because Nature is *not GOD*. The very opposite principle, therefore, to that, which His Lordship, in the wantonness of blind resentment, has imputed to The APPEAL, is the sole principle, upon which all its important truths are established, and without which neither The APPEAL nor any other of Mr. Law's writings for thirty years past, are to be understood: it is that, upon which he has detected the errors of The Divine Legation of Moses, and proved it to be the work of a wild imagination, written in a misapprehension of the fundamental truths of Sacred Scripture, destitute of all true knowledge of Nature and GOD, and abounding with mistakes about words and things, that are unpardonable in a learning of the lowest class. Thus, for instance, to shew the authour's erroneous notion of that Image and Likeness of GOD in which man was created, Mr. Law says:

“ Man could not possibly be created in The Image and Likeness of GOD, unless something *peculiar* to GOD, and not possible to be *appropriated* to man, had come forth as the *divine glory* and *perfection* of his creaturely life. For the *creaturely life*, and all that is *peculiar* to it, is at the UTMOST DISTANCE from GOD; and can only have a *likeness* to that, which is to be found in *creatures*. GOD dwelling in a SUPERNATURAL WAY in the creature, is *the only possible* Image and Likeness of GOD that *can be in it*. The fallen angels have every thing that was creaturely *left* in them; but they are horrible devils, because they have *lost* THE SUPERNATURAL IMAGE AND LIKENESS OF GOD, which *dwelt in them* at their creation. They have still *reason, craft, and subtilty*; but because *they have nothing* but that which is creaturely, or *peculiar* to the creature, they are all *rage, torment, and misery*. Confutation, &c. p. 104.”

The general design of The APPEAL is to bring man home to that which is self-evident in himself; to lead him, only by self-evident principles, to find

and feel the difference between true and false religion, in the same degree of certainty, as he finds and feels the difference between fire and water : to bring him into a perception of GOD and Nature ; to know, that good and evil, life and death, are a self-evident growth and birth of Nature in him, according as his will enters into and works with that, which is unchangeably good, or unchangeably evil, in the working of Nature. For, as the authour says in another place,

“ The whole ground of religion lies in the knowledge of what GOD is in Himself, as *distinct* from Nature ; what Nature is *in itself* ; what man has *from* GOD, and what he is *in* and *from* Nature. By Nature are meant, *all the working stirring properties of life*, or all the various sensibilities which life is capable of finding and feeling *in itself*. And, therefore, you need only look at the working sensibilities of *your own life*, the several kinds and ways of feeling and finding *your own state*, to know, by a *self-evident certainty*, what Nature is *in itself*. And thus also, in the same *self-evident certainty*, you may know, that NATURE IS NOT GOD. For as you find, that Nature is opened in you ; that *all its properties* have their existence in you ; and yet, that none of these properties of life are *their own happiness*, or can *make themselves* to be happy, full of *peace, delight, and joy*, and *free from every want* ; so you have a full *self-evident* proof, that GOD IS NOT NATURE, but entirely *distinct from* and *superiour to* Nature ; and that, as considered IN HIMSELF, He is THAT ALONE which can make Nature happy, *free from want*, and *full of all delightful satisfaction*. And thus you know, not from *hearsay*, but from a *self-evident* certainty in yourself, that GOD, considered as in Himself, is the HAPPINESS, the REST, the SATISFACTION, the JOY, the FULFILLING of all the properties and sensibilities of Nature ; and also that Nature, *in itself*, is that working life of various properties and sensibilities, which WANT to be made happy, which REACH AFTER something that they *are not* and *have not*, and which *cannot be happy*, or *fulfilled*, till something of a HIGHER NATURE than themselves be *united* with them : that is, The Working of Nature *must be* in want, in pain, and dissatisfaction, till GOD, the BLESS-

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ING AND FULFILLING OF NATURE, is *manifested, found,* and *enjoyed* in it. Now, as soon as you know, that Nature *in itself* is only a working life of various sensibilities, which *wants* something *distinct* from itself, and *higher* than itself, to *make it happy*, then you have a *self-evident* certainty of the following truths: 1. That GOD, considered as IN HIMSELF, is the  *blessing, the satisfaction, the happiness, and heaven,* of every sensibility of Nature. 2. That, therefore, as The Gospel teaches, only The WORD, The LIGHT, The SON OF GOD, or JESUS CHRIST, can *redeem* fallen nature, and *restore* it to its *first state of blessedness* in GOD. 3. That, therefore, as The Gospel teaches, you have but *one thing* to do, and that one thing *absolutely necessary* to be done, viz. *to deny yourself*; that is, *to turn* this fallen nature *from itself*, from all its own wills and workings in the vanity of this life, to *give up itself* in faith in *hunger and thirst* after that LIGHT, WORD, SON, or JESUS CHRIST OF GOD, Who is the *fulness, the satisfaction, the joy, and blessedness* of ALL NATURE; Who alone can *turn every working and sensibility* of Nature, into a *participation* of heavenly satisfaction and joy."

Again: "The properties of nature can *bring forth* nothing but themselves to all eternity, nor can ever be *any thing else* in themselves but what they were at first. Nature can rise *no higher* than this painful state; and its painful working contrariety must always be the ground of all life, and all sensibility of life."

Again: "Every creature, as such, is, by the necessity of its nature, in a state of poverty and want; and may be defined to be only "a capacity to receive so much GOOD as "shall be communicated to it, or impressed upon it." Were not this the state of our souls, it would not be the state of our bodies: and as the body stands in *this world* in poverty and want, only capable of being fed, nourished, comforted, and blessed, by communications and impressions from the things that surround it; so the soul stands in *the same* poverty and want in the *spiritual world*, only capable of being nourished, comforted, and blessed, by communications and impressions from GOD."

Again: "Nothing is before ETERNAL NATURE, but The HOLY SUPERNATURAL DEITY; and every thing that is *after* it, is Creature, and has all its creaturely life and state *in it, and from it*, either mediately or immediately."

IN THE APPEAL, Mr. Law says : Every thing that is in being, is either GOD, or Nature, or creature ; and every thing that is not GOD is only a *manifestation* of GOD. “ Nature is the ground of all creatures ; it is GOD’s manifestation of Himself ; it is His *instrument*, in and by which He acts in the production and government of every life.” “ Every where, and in all worlds, Nature must stand *between* GOD and the creature, as the foundation of all *mutual intercourse* : GOD can transact nothing with the creature, nor the creature have any communion with GOD, but in and by that Nature in which it stands. There is nothing said of man throughout all scripture, but what supposes him to *stand in nature*, under a necessity of chusing something that is natural, either life or death, fire or water. There is nothing said of GOD with relation to creatures, but what supposes Him to be the GOD of Nature ; *manifesting* Himself *in and through* Nature, calling, assisting, and directing every thing to its *highest natural state*. Nature is *the scene* of His providence, and all the variety of His governing attributes *display themselves* by His various operations *in and through* Nature.” “ The *free-will* of the creature being an offspring of the *free-will* of GOD, which is *above* and *superiour* to Nature, self-existent, self-generating, self-moving, and uncontrollable from without, must have the same power over its *one nature*, that the will of GOD has over that *Eternal Nature*, which is His Own manifestation : and, therefore, every free creature must have and find *its own nature*, in this or that state, as a birth from the free working of *its own will*. And here appears the true reason, why no creatures of this world can commit sin ; it is, because they have no will that is *superiour* to Nature : their will is only the will of nature ; and, therefore, let them do what they will, they are always doing that which is natural, and consequently not sinful. But the will of angels and men being an offspring of the will of GOD, which is *superiour* to Nature, stands chargeable with the state and condition of their own nature : and, therefore, it is, that the nature of the devil, and the nature of fallen man, is imputed to both of them, as their sin ; which could not be, but because their will was uncontrollable, and *gave birth and being* to that state and condition of Nature, which is called, and is their sin.” “ From GOD, considered as IN HIMSELF, nothing can come, from eternity to eternity, but *infinite love, goodness, happiness, and glory* ; which will be for ever and ever flowing forth



forth from Him, in the same boundless, universal, infinite manner. He is the same infinitely overflowing fountain of love, goodness, and glory, *after* as before the fall of any creature. His love, and the infinite workings of it, can no more be *lessened*, than His power can be *increased* by any outward thing. No creature, or number of creatures, can raise *any anger* in Him ; it is as impossible, as to cast *terror*, or *darkness*, or *pain* into Him : for nothing *can come* into GOD *from the creature* ; nothing *can be* in Him, but that which The HOLY TRINITY IN UNITY is in itself." " All creatures are products of The INFINITE TRIUNE LOVE OF GOD ; nothing *willed*, *desired*, and *formed* them, but INFINITE LOVE : and the same INFINITE LOVE *continues still* in its first creating goodness ; willing, desiring, working, and doing *nothing* with regard to *all creatures*, but what It *willed*, *desired*, and *did*, in *the creation* of them."

But it is endless to produce passages from Mr. Law's writings, to prove *that principle* upon which all his writings are *founded*, and without which none of them can be understood : the whole ground of the doctrine of The APPEAL was before set forth, in the utmost degree of clearness, from page 317 to page 329 of this letter. The truths contained in that excellent book, comprise *the whole philosophy* of Nature and Grace ; they add nothing to religion, but the *full proof* of all its articles ; they intend nothing, but to open the *original ground* and *true reason* of The Christian Redemption, and the absolute necessity of its being *such* as The Gospel represents it. " The Christian Religion is the one only true *religion of nature*, deeply and necessarily founded in the nature of things ; its doctrines are not founded in an *arbitrary appointment* of GOD, but have their natural and necessary reason why they cannot be otherwise. Now the *true ground* of the one true religion of nature cannot be known, but by going back to *the beginning* of things, and shewing how they came into their *present state* : we must find out, *why* and *how* religion is necessary, and *on what* its necessity is founded. But this cannot be



done, without finding out what *sin*, and *evil*, and *death*, and *darkness*, are in themselves, and how they came into *nature* and *creature*: for this alone can shew us, what religion is *true*, is *natural*, is *necessary*, and alone *sufficient* to remove all evil, sin, and disorder, out of the creation. Among other important truths, therefore, contained in The APPEAL, it is shewn,

That *the place* of this world, is the very place, or region, which belonged to Lucifer and his angels. That every thing that we see in this world, the elements, the stars, the firmament, &c. is nothing else but the *invisible things* of the fallen world, *made visible* in a new and lower state of existence. That *before* the rebellion of the angels, there was nothing but GOD, and heaven, and heavenly beings: light, and love, and joy, and glory, with all the wonders thereof, were *the only things* seen and felt by the angels: darkness, and fire, with every quality thereof, were absolutely *unknown* to them; they had no more suspicion of them, than of the possibility of sickness, pain, heat, and cold: all they aimed at, was at being higher in the glories, and powers, and light, of that heaven in which they lived; but their turning to *their own strength* to effect this, was their whole *turning from* GOD, and falling into nature *without* GOD, which was their *first discovery* of darkness, wrath, and fire, and pain, and torment. That *darkness* is the ground of the substance or materiality of nature, *fire* is its life, *light* is its glorious transmutation into the kingdom of heaven, and *spirit* is the opener of all its wonders. All that can be conceived, is either GOD, or nature, or creature: GOD is The HOLY TRINITY, without or before nature; but nature is the manifestation of The *Holy Trinity*, in a triune life of fire, light, and spirit. That evil is nothing else, but the wrath, and fire, and darkness of nature *broken off* from GOD: that the punishment, the pain, or the hell of sin, is no designedly prepared or *arbitrary penalty* inflicted by GOD; but *the natural* and *necessary state* of the creature, that *leaves* or *turns from* GOD: that the will of the creature is the only *opener* of all evil or good in the creature; the will stands between GOD and nature, and must, in all its workings, *unite* either with GOD or nature; the will *totally resigned* and *given up* to GOD, is one spirit with GOD, and GOD dwelleth in it; the will  
turned

turned from GOD, is taken prisoner in the *wrath, fire, and darkness* of Nature. It is shewn, *how and why* a creature can *lose and die* to all its happiness and perfection, and, from a *beauteous angel*, become a *deformed devil*: it is, because nature has *no beauty, happiness, or perfection*, but solely from the *manifestation or birth* of THE HOLY TRINITY in it; GOD manifested in nature, is the *only blessing, happiness, and perfection* of nature: therefore, the creature, that in the working of its will is *turned from GOD*, must have as great a *change* brought forth in it, as that of heaven into hell, forced to live, but to have *no other life*, but that of *its own* tormenting wrath, or gnawing worm, *left to itself*. Hence the deep ground, and absolute necessity, of The Christian Redemption, by A BIRTH FROM ABOVE OF THE LIGHT AND SPIRIT OF GOD, is demonstrated in the most absolute degree of certainty: it is because all nature is, in itself, nothing but an *hungry wrathful fire of life*, a tormenting darkness, that can only be *kindled* into a kingdom of heaven by THE LIGHT AND SPIRIT OF GOD: and, therefore, the fallen soul can have *no possible relief* or redemption, it must be, to all eternity, an *hungry, dark, fiery, tormenting spirit of life*, unless The LIGHT, or SON, and SPIRIT OF GOD be *born again* in it. Hence it also follows, That in all the possibility of things, there is and can be but *one happiness*, and *one misery*: the one misery, is nature and creature *left to itself*; the one happiness, is The LIFE, The LIGHT, and SPIRIT OF GOD, *manifested* in nature and creature: this is the true meaning of those words of our LORD, *There is but one that is good, and that is GOD*: — that there is and can be but *one true religion* for the fallen soul, and that is, the dying to *self*, to *nature*, and *creature*, and turning, with all the *will*, the *desire*, and *delight of the soul*, to GOD:—and that there is and can be but *one salvation* for the fallen soul, and that is heaven *opened again* in the soul, by the birth of *such a LIFE, LIGHT, and SPIRIT*, as is born in *holy angels*. Lastly, it is shewn, why Adam could make *no atonement* for his sins; why and how JESUS CHRIST alone could make that atonement: whence the *shedding of blood* for the remission of sins: what *wrath and anger* it is, that is quenched and atoned by the blood of CHRIST; what was the nature and merits of His *sufferings*; and *why and how* we must eat His flesh and drink His blood, to be made partakers of eternal life.

The

The passages which His Lordship has partially taken from this book, and charged with a sense that is diametrically opposite to the whole design and meaning of it, are to be found, where Mr. Law treats, in one place, of the high original and endless duration of the soul itself, as a breath of The Holy TRIUNE GOD; and, in another, of the origin of temporal nature as a part of eternal nature, brought into a lower, divided, compacted, and transitory state. These two points, tho' blended and confounded in His Lordship's quotations, are distinctly urged, as well to explain and establish the doctrine of St. Paul contained in this proposition, that *in GOD we live, and move, and have our being*; as to refute the absurd doctrine of the schools, "that all worlds, and all things, even the souls of men and angels, are *created out of nothing*;" a fiction, not only contrary to the letter and spirit of the scripture-account of the birth of things, but full of the grossest absurdities, and most horrid consequences! it *separates* every thing from GOD; it leaves *no relation* between GOD and the creature; nor any possibility for any power, virtue, or perfection of GOD to be in the *creature*. The reader, therefore, has nothing more to do, than to consider the passages taken from The APPEAL, as they stand connected with the authour's arguments, to see the preposterous use that has been made of them. They are represented as containing the *general principles* of a book, written with a *design* to recommend and establish an *atheistical philosophy*; and the solemn semblance of holy pity with which they are introduced in this light, is so thin a mask, that, instead of concealing, it serves only to expose the nature of that spirit which could mutilate and distort them for such a purpose. As I am persuaded, however, that every one who doubts His Lordship's representations, and chuses to form his own

own judgment from a candid and impartial perusal of the book itself, will think his time and study usefully employed; I shall produce no more passages from it, but conclude this head with the following extracts from Mr. Law's letters.

“ The charge of *Spinozism* brought against me by DR. WARBURTON, has all the FOLLY and WEAKNESS that can well be imagined. For, as *Spinozism* is nothing else, but a *gross confounding* of GOD and nature, making them to be only *one and the same thing*; so the *full absurdity* and *absolute impossibility* of it, can only be *fundamentally* proved, by that doctrine which can go to the bottom of the matter, and *demonstrate* the essential, eternal, and absolute *distinction* between GOD and nature; a thing done over and over, from page to page, in *those books*, from which The Doctor has *extracted* *Spinozism*, just with *as much acuteness*, as if he had spied *Rank Warburtonism* in my letter to the Bishop of London. Collection of Letters, p. 196.” In another letter, Mr. Law says: A *vindictive wrath* in GOD, that will not *forgive*, till a satisfaction *equal* to the offence is made to it, sets the Goodness of GOD in a *lower state*, than that which has been found in thousands of *mankind*. The truth of the matter is this: *the divinity* of CHRIST, and His *whole process* through life and death, were absolutely necessary, *in the nature of the thing*, to raise man out of the death of sin, into a heavenly birth of life: and the necessity of all this, is grounded upon the certainty of man's fall, from a divine, into a bestial life of this world. The *Socinian blasphemy* consists in the *denial* of these points, the *Deity* of CHRIST, the *fall* of man, and the *necessity* of CHRIST's death. Our *scholastic doctors* own the *fall* of man; but know, or own, nothing of the *true nature* and *depth* of it: they own the truth of CHRIST's *Divinity*, and the necessity of His *sufferings*; they plead for the *certainty* of these things from scripture words, but see not into the *ground* of them, nor in *what* the absolute necessity of them consists. Hence it is, that when opposed by *Socinian reasoning*, they are at a loss *how* to support these great truths; and are forced to *humanize* the matter, and to suppose *such a vindictive wrath* in GOD, as usually breaks forth in *great princes*, when a *revolt* is made against their sovereign authority. But to have recourse to a supposed *wrath*, or *vindictive justice*, in a GOD incensed towards fallen man, in order to *confute* the Socinian, who *denies* the



necessity and effects of CHRIST's death ; is only opposing *one great falsity with another* : for wrath has *no more place in GOD*, than love has in the devil. Wrath began with devils, hell, and fallen nature ; and can have *no possible existence* any where, or in any thing, but where devils, hell, and fallen nature, have *their power of working*. Be not then so furious as to say, that if it was strictly true, that there was *no wrath in GOD*, you would burn your bible : for if it was not strictly true, you would *never have had a bible to burn* ; nor any more messages from heaven about *man's salvation*, than from hell. For if you will have *wrath in the MOST HIGH GOD*, you can have *no other or better a God*, than *that* which the ATHEISTICAL SPINOZA invented. For if *wrath is in The SUPREME GOD*, then *Nature is in GOD* ; and if so, then *GOD is nature and nothing else* ; for nature cannot be *above* itself. Therefore, if nature is in The MOST HIGH GOD, then *the lowest working of nature is the True Supreme God* : and so, instead of a SUPERNATURAL GOD, Who created heaven and earth ; *heaven, and earth, and all things else, are The Only God*. This is the *atheistical absurdity*, that necessarily follows from the supposing *a wrath in GOD* ; for wrath can no more be *any where* but in NATURE, than *storms and tempests* can be where there is nothing that *moves*.

Let me here observe to you the BAREFACED CALUMNY that DR. WARBURTON has ventured to cast upon me, in charging *my writings* with Spinozism ; tho' *all that I have written* for these last twenty years, has been *such a full confutation* of it, as is not to be found in *any book* that has been purposely written against it. Had I only proved, as I have done by a *variety* of proofs, that *wrath* cannot possibly be in The True GOD, I had *sufficiently confuted* Spinozism ; for, *if not wrath*, then *nothing* of Nature is in GOD. But I have gone *much further* ; and have in my " APPEAL, " The Book of Regeneration, The Spirit of Prayer, The " Spirit of Love, and The Way to Divine Knowledge," opened *the true ground* of the UNCHANGEABLE DISTINCTION between GOD and nature ; making *All Nature*, whether temporal or eternal, *its own proof*, that it is not, cannot be GOD, but purely and solely THE WANT of GOD ; and can be nothing else in itself, but a *restless painful want*, till The SUPERNATURAL GOD manifests himself in it.

And



And now, what shall I say of my LEARNED ACCUSING DOCTOR? Why only this — that if he knows how to *forgive himself*, [ a knowledge, that is *not yet attained* ! ] then there will be ONE THING at least, in which we are both of us *like minded*. Collection of Letters, p. 77, 78, 69—72.”

His Lordship's next accusation against Mr. Law, is “ of making frequent assaults upon HUMAN LEARNING, in order to hide *his own ignorance* : ” and in this “ *graceless* ” conduct, His Lordship, as a perfect abstract of all the qualities and powers of *human learning*, is inclined to think himself some way or other so personally concerned, that whenever Mr. Law “ vents his Vandalic rage against its “ *vanity and darkness*, its *proud, contentious, profane, and worldly spirit*, ” he must always be supposed to have “ His Lordship *in view*. ” “ The “ *last legacies*, ” says His Lordship, “ which this “ *bountiful gentleman* hath bestowed upon the public, are *A collection of letters*, and *An address to the clergy*. In these two works the HAPLESS AUTHOR of the *Divine Legation* is pointed at on every occasion of *abuse*, and held up as the *grand apostate* from Grace to Human Reason ; and this “ *chiefly*, for denying ( what, indeed, I neither deny nor affirm, for I take it to be *nonsense* ) that *Divine Inspiration* is essential to man's first created state ; and vainly thinking to find out a middle way, between this and no inspiration at all, “ namely, that *the Spirit's* ordinary influence occasionally *assists the faithful*. For this, and for some “ *few things* besides, such as a charge of Spinozism “ against his beloved *Behmenism*, I have the honour “ to be plentifully, though spiritually railed at, “ whenever he fancies he sees me in THE RETINUE “ OF HUMAN LEARNING, p. 291. 292. ” This is the list of reasons which His Lordship has formed, for Mr. Law's so often wounding him thro' the sides  
of

of learning. Let us try, however, if it may not be somewhat reduced.

The first reason assigned is, " His Lordship *denies* that divine inspiration is essential to man's *first created state*:" but this cannot be a reason; because His Lordship declares, that " he neither *affirms* nor *denies* it, but takes it to be *nonsense*." Mr. Law has, indeed, without any reference to His Lordship, demonstrated this truth in a variety of places, and by such arguments as His Lordship is not able to refel; and that His Lordship should now say, *he takes it to be nonsense*, is no wonder, because, tho' Moses has *expressly* asserted it as the ground of all he taught the Jews, yet the Divine Legation is written in *full contradiction* to it, and THE HAPLESS AUTHOUR of that book (Vol. 2. pt. 2, p. 95, 96) speaks of man's *first created state* as no better than A FORLORN CONDITION OF BRUTALITY.

The second reason is, " His Lordship's *vainly* thinking to find out *a middle way*, " between continual inspiration as essential to man's state," whether as *created in* or *restored to* The IMAGE AND LIKENESS OF GOD, " and *no inspiration* at all; namely, that " the Spirit's *ordinary* influence *occasionally* assists the faithful." Not only the *vanity*, but the *impiety* of this attempt, Mr. Law has fully proved; and having *here*, as well as in the *Divine Legation*, " inflicted an incurable wound," it is extravagant to suppose him made so wanton by success, as to be continually wounding an expiring adversary in sport.

The third reason is, " His Lordship's charge of *Spinozism* on Mr. Law's beloved Behmenism." Of this charge, Mr. Law has taken notice but twice, namely, in the two letters already cited, p. 379--80, which, when *written*, were not intended to be *published*; and in which, so far from mentioning His Lord-

Lordship's *learning*, he speaks only of the FOLLY, WEAKNESS, and MALIGNITY of the charge : and, indeed, as it has *no support* but falsehood, it could not be supposed, that *any learning*, either human or divine, had *the least connection* with it.

What the "*few things besides*" are, we must leave it to time and His Lordship to explain : but the reasons already assigned, tho' so destitute of power, were always operative, His Lordship says, whenever Mr. Law "*fantied* he saw His Lordship " in THE RETINUE OF LEARNING." All the world that knows any thing of His Lordship's pretensions, knows, that Mr. Law must have sometimes *really* seen His Lordship in that retinue : and Mr. Law blames him not for being there ; but for being there in an *improper dress*, fit only for the fanatic worshipper of an idol-deity. The garb of learning, when worn by a Christian Divine, should be sober and modest ; suited to it as a victim, that *must* be " sacrificed to " the glory of The Everlasting Gospel," either " PROUDLY" as His Lordship says St. Paul made the sacrifice, or " HUMBLY" as Mr. Law recommends it to His Lordship to make it. See page 285—6. But that His Lordship may be no longer at a loss to assign the *true reason* for Mr. Law's *repeated confutation* of the groundless notions peculiar TO THE HAPLESS AUTHOUR, he may be informed from Mr. Law himself, that it was not because he *fantied* he saw THE HAPLESS AUTHOUR in the retinue of LEARNING, but solely because he *knew* he saw him, *repeatedly mistaking* the CORPS to which he belonged, and, with all the fopperies of learning about him, crowding himself into the retinue of INFIDELITY. Thus, for instance, " the design " of the D. L." says Mr. Law, " is to establish " this most horrible doctrine, that Moses *designedly* " and *industriously secreted* from GOD's chosen people of Israel, all thought and apprehension of  
" any

“ any *eternal relation* they had with GOD ; which  
 “ is the same thing as saying, that he *designedly*  
 “ *suppressed* the one only possible foundation of  
 “ true religion.” Mr Law proves this consequence,  
 and proves also the weakness and vanity of the au-  
 thour’s endeavours to evade it. Confutation, page  
 126—140. And what Mr. Law has proved “ The  
 “ MIDDLE WAY of an *occasional* assistance of the  
 “ *ordinary* influence of The Holy Spirit,” to be,  
 has been already shewn in the passages quoted in  
 this letter.

But the arguments that cannot be refuted, it may  
 be necessary to distort and misrepresent : and, as  
 if nothing that Mr. Law had said on *human reason*  
 and *human learning*, was drawn from indubitable  
 principles both of nature and the written word of  
 GOD, His Lordship begins his accusation of Mr.  
 Law upon this subject, with saying, that “ he lays  
 “ it down as a POSTULATUM,

“ that whatever comes not  
 “ immediately from GOD,  
 “ can have nothing godly :  
 “ THEREFORE, what comes  
 “ immediately from self, *such*  
 “ as natural reason, however  
 “ outwardly coloured, can  
 “ have no better a nature  
 “ within than *the very works*  
 “ of the devil.” Doct. of  
 Grace, p. 292.

Mr. Law’s words are these :  
 “ nothing but that which comes  
 immediately from GOD, can  
 have any thing *godly* in it ; AND  
 all that which comes from self  
 and natural reason, however  
 outwardly coloured, can have  
 no better a nature within,  
 than SELF-SEEKING, SELF-  
 ESTEEM, and FLESHLY WIS-  
 DOM, which are *those very*  
 works of the devil in us, that  
 CHRIST came into the world to  
 destroy.” Address, p. 57.

The passage in Mr. Law’s Address stands in this  
 form of a *plain assertion*, grounded upon the truths  
 which he had *just before* proved and established ;  
 and it is only from the *transmuting hand* of His  
 Lordship, who does not see that the contrary opi-  
 nion is full of that *spiritual impurity* which he had  
 imputed to Mr. Law, that it has received the form  
 of



of a POSTULATUM. Yet, by the passage, even in this form, His Lordship has been unexpectedly led near the borders of a truth that is highly worthy of His Lordship's acquaintance : and, indeed, it is not quite certain, for the irony is of too dull a cast to discover it, that His Lordship has not some new-raised suspicion, that HUMAN LEARNING, which he had been used to think " the fair *celestial* offspring " of NATURAL REASON, p. 288," or " SELF," as His Lordship elsewhere defines *reason* in concurrence with Mr. Law, p. 302, may be born in *this* sublunary world, and be as *profane*, and as much at *enmity* with GOD, as the *apostate parent* that brought it forth. But for this ill-starred child, so *fallen*, so *changed*, His Lordship has the same sympathetic throes, as if he still thought her of a higher extraction ; and he proceeds to arraign Mr. Law for asserting, " that HUMAN LEARNING, so far from having any thing to do with *religion*, does it infinite mischief : that 1. it nourisheth *pride* ; that 2. it nourisheth *contention* ; that 3. it turneth religion to a *trade* ; that 4. it is the abomination of *desolation* ; that 5. it chuseth *darkness* rather than light ; and that 6. it is a *total apostasy* from GOD and goodness .p. 293—297." Under these various heads, His Lordship has placed passages from Mr. Law's writings, which, tho' *picked up* here and there, *separated* from the principles from which as consequences they are drawn, *mutilated* in every part, and frequently *changed* in the expression, yet still retain so much of their *native force*, that nothing is or can be offered in opposition to them.

His Lordship, indeed, seems to expect, that these passages, as he has managed them, must, on the high credit of his judgment and veracity, produce an *immediate sacrifice* of every understanding, that has no conception of the *secret source* of all this labour,



bour, which is, with great policy, and equal caution, kept entirely *out of sight*; and, therefore, with a peculiar confidence in the implicit submission of the reader, even while the *different pages* of the *different books*, from which the passages are taken, stare him in the face, His Lordship ventures to call them, “ Mr. Law’s *powerful reasonings* “ in discredit of human learning,” as if they were to be found in one work professedly written on that single subject, and delivered in one unbroken series. “ And now,” says His Lordship, “ the *good man* “ having *WORKED UP* his *enthusiasm* into a \* poetical “ ferment (for, as it has been said, that a poet is “ an enthusiast in jest, so, he shews us, that an enthusiast may be a poet in good earnest) he *adorns* “ these

\* His Lordship has sometimes his *poetical ebullitions*, tho’ fermented by an *enthusiasm* of a different kind. “ Dr. “ *WARBURTON*,” says Mr. Law, “ thus comments upon “ the words of the text :” [viz. *The LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. Gen. ii. 7.*] “ *GOD*, the great *PLASTIC ARTIST*, is here represented, “ as *making* and *shaping out* A *FIGURE OF EARTH AND* “ *CLAY*, which He *afterwards* animates or inspires with “ *life*. He breathed into *THIS STATUE* the breath of life, “ and *THE LUMP OF CLAY* became a *living creature* !” Had this *elegant* and *most graphical* description, says Mr. Law, been only found in some *minor poet* or *school-declamation*, it might have been overlooked ; but in a *prose-treatise of divinity*, pretending to set forth *the truth* of the matter, it ought not to pass uncensured. I know of nothing that can equal it, unless it be supposed, that some ingenious Anthropomorphite, reading these words, *And the LORD GOD did unto Adam and Eve, make coats of skins, and clothed them*, should thus describe the matter : “ Here, “ *GOD*, the great *PLASTIC ARTIST*, is represented, as “ having *the skins of beasts* before him, and, with his divine “ hands, *cutting, shaping, and joining them together* in forms “ of *garments*, fitted to the *size and distinction* of the first

“ man

“ these POWERFUL REASONINGS with a STRING OF  
 “ AS BEAUTEOUS SIMILIES, p. 298.” This *string*  
 of similies is entirely of the same *foreign manufac-*  
*ture*, with the other *thread* of reasonings: and they  
 are fit only to be *tied up together*, as two instances  
 (perhaps not to be exceeded in the wide regions of  
 literature, but by Lauder’s attempt against Milton)  
 to what low descents, an inordinate love of fame,  
 with the intolerable sense of disappointment and  
 the impatient desire of shifting disgrace to another  
 that are inseparable from it, will compel the poor  
 human mind to stoop, while it seeks its light and  
 comfort only in itself. But how would the learned  
 world complain, if this practice was to become ge-  
 neral, and they were to form their judgment of  
 men and books only upon such factitious evidence!  
 How, for instance, would the learning, the meek-  
 ness, and humility, of His Lordship suffer, if some  
 splenetic wit was to sit down to the Divine Lega-  
 tion of Moses, and *string together* all the passages  
 that might be made to look like *the ravings* of ig-  
 norance, insolence, and resentment!

But the astonishing dissingenuity that has been  
 practised throughout the representation of Mr. Law’s  
 character and writings, can only be truly known  
 by a candid and impartial perusal of the books from  
 which the passages are selected: a few of those pas-  
 sages may be found in this letter, particularly in  
 pages 358, 361, and 363; and a few more I shall  
 here bring in comparison.

“ man and his wife!” I may defy any one to shew, that  
*this comment* does not pay *as great regard* to the letter,  
 and do *as much honour* to the sense of this scripture, as  
 The Doctor’s doth to the other text.” Mr. Law then  
 proceeds to shew the important and divine truth, which  
 the sacred text contains. Confutation of the Divine Lega-  
 tion, &c. p. 110—111.

Mr. Law, demonstrating, That The Gospel-state is *A kingdom of GOD come amongst men*; into which none can enter, but by being *born of The SPIRIT*; none can continue to be alive, but by being *led by The SPIRIT*; and in which, not a *thought*, or *desire*, or *action*, can have *any part*, but as it is a *fruit of The SPIRIT*; asks, what scripture of the new testament can you read, that does not prove this? And he instances in this scripture:

“Thy kingdom come; Thy Will be done on earth, as it is in Heaven.” What is GOD’s kingdom *in heaven*, but *the manifestation* of what GOD is, and what He does, in his *heavenly creatures*? How is His Will done there, but because His HOLY SPIRIT is the life, the power, and mover, of all that live in it. We daily read this prayer, we extol it under the name of The LORD’s prayer; and yet, for the sake of *orthodoxy*, preach and write against all that is prayed for in it: for nothing but a *continual, essential, immediate divine illumination*, can do *that* which we pray may be done. For where can GOD’s kingdom be come, but where every other power, but His, is at an end, and driven out of it? How can His Will only be done, but where The SPIRIT that wills in GOD, *wills* in the creature?

What now have parts, and literature, and the natural abilities of man, that they can do here? Just as much as they can do at the resurrection of the

From this passage, His Lordship takes all that he chuses to let Mr. Law say, to shew, “that *human learning* has no-thing to do with religion,” Doct. of Grace, p. 293;” and suppressing *the design* of the passage, and *the principles* upon which it is founded, he gives us only the following parts:

Where can GOD’s kingdom be come, but where every other power, but his, is at an end, and driven out?

What now have parts and literature and the natural abilities of man *to do* here? Just as much as they can do at the resurrection of the dead; for all

the dead : for all that is to be done here, is nothing else, but resurrection and life. Therefore, that “ which gave  
 “ eyes to the blind, cleansed  
 “ the lepers, cast out devils,  
 “ and raised the dead ; THAT  
 “ ALONE can and must do all  
 “ that is to be done, in this  
 “ Gospel Kingdom of GOD.  
 “ For every the *smallest work*  
 “ or *fruit* of Grace, must be  
 “ as *solely* done by GOD, as  
 “ the *greatest miracle* in nature:  
 “ and the reason is, because  
 “ *every work* of Grace is the  
 “ *same overcoming of nature*, as  
 “ when the dead are raised to  
 “ life.” Yet vain man would  
 be thought to *be* something, to  
 have great power and ability  
 in this kingdom of Grace ; not  
 because he happens to be born  
 of noble parents, is clothed  
 in purple and fine linnen, and  
 fareth sumptuously every day ;  
 but because he has happened to  
 be made a scholar, has run  
 thro’ all languages and histories,  
 has been long exercised in con-  
 jectures and criticisms, and  
 has his head as full of all no-  
 tions, theological, poetical,  
 and philosophical, as a dictio-  
 nary is full of all sorts of words.

Now let this simple question  
 decide the whole matter here :  
 “ has this great scholar *any*  
 “ *more power* of saying to this  
 “ mountain, be thou removed  
 “ hence, and cast into the sea,  
 “ than the *illiterate christian*  
 “ hath ?

Here His Lordship stops ; and only says, “ To  
 “ this reasoning against *human learning*, in its use  
 “ to *religion*, little can be opposed : for it is very  
 “ certain, *human learning* can neither *raise the dead*,

all that is to be done here, is  
 nothing else but resurrection  
 and life.

Yet vain man would be  
 thought to *do* something in  
 this kingdom of Grace —  
 because he has happened to be  
 made a scholar, has run thro’  
 all the languages and histories,  
 has been long exercised in con-  
 jectures and criticisms, and has  
 his head full of all notions,  
 theological, poetical, and phi-  
 losophical, as a dictionary is  
 full of all sorts of words.

Now let this simple question  
 decide the whole matter here :  
 “ has this great scholar *any*  
 “ *more power* of saying to  
 “ this mountain, be thou re-  
 “ moved hence, and cast into  
 “ the sea, than the *illiterate*  
 “ *christian* hath ?”



" nor remove mountains, p. 294." But His Lordship is in too much haste, and stops before the question is decided; unwilling, perhaps, to try that decision with the *illiterate christian*, by which alone the value and importance of *human learning* with respect to *religion*, can be known. For Mr. Law adds: " If not," if the *great scholar*, AS SUCH, has not more power of saying this, than the *illiterate christian* hath, " he is just as weak, as powerless " and little, in The Kingdom of GOD, as he is. " But, if the *illiterate man's faith* should happen to " be nearer to the bulk of a grain of mustard-seed, " than that of the *prodigious scholar*, the *illiterate christian* stands MUCH ABOVE HIM in The Kingdom of GOD. Address, p 94—98."

Again: where Mr. Law is introduced, as asserting, " that human learning turneth religion to " *a trade*," His Lordship, p. 295, produces only this sentence as Mr. Law's proof of it: " where *self*, or " the *natural man*, is become great in religious " learning, there, the greater the scholar, the " more firmly will he be fixed in their religion, " *whose God is their belly*." But this, as it stands in Mr. Law, is only *one side* of an instance to shew, that *natural reason* is the spirit and power of that *natural self*, which CHRIST calls all men to deny:

A scholar, says Mr. Law, pitying the *blindness* and *folly* of those, who *live to themselves* in the cares and pleasures of this vain life, thinks himself *divinely employed*, and to have *escaped* the pollutions of *the world*, because he is, day after day, dividing, dissecting, and mending *church opinions*, fixing *heresies* here, *schisms* there; forgetting all the while, that *carnal self* and *natural reason* have the doing of all that is done by this learned zeal, and are as busy and active in him, as in the reasoning *infidel*, or projecting *worldling*. For where SELF is wholly denied, there NOTHING can be called *heresy*, *schism*, or *wickedness*, but the want of loving GOD with our whole heart, and our neighbour as ourselves; nor any thing be called *Truth*, *Life*, or *Salvation*, but The Spirit, Nature, and Power of CHRIST, manifesting itself



in us as it did in Him. “ But where *self*, or the *natural man*, is become great in *religious learning*, there, the greater the scholar, the more firmly will he be fixed in their religion, *whose God is their belly*.” Address, p 57-9.

Again: Mr. Law, after shewing, that the highest powers of *The Natural Man* have no higher an original than his fallen life, and that the most glorious works that proceed from them can last no longer than his animal appetites, thus proceeds :

“ Let then the high accomplished scholar reflect, that he comes by his *wit*, and *parts*, and acute *abilities*, just as the *serpent* came by his *subtility*; let him reflect, that he might as well dream of acquiring *angelic purity* to his animal nature, by multiplying new invented delights for his *earthly passions* and tempers, as of raising his soul into *divine knowledge*, through the well exercised powers of his natural *reason* and *imagination*. The *finest* intellectual power, and that which has the *best help* in it towards bringing man again into the region of *divine light*, is that poor despised thing, called SIMPLICITY. This is that, which *stops* the workings of the fallen life of nature, and *leaves room* for GOD to work again in the soul, according to the *good pleasure* of His Holy Will. It stands in such a *waiting posture* before GOD, and in such *readiness* for the Divine Birth, as the *plants* of the earth wait for the inflowing riches of the *light* and *air*. But the *self-assuming* workings of man’s natural powers, *shut him up* in himself, closely barred up against the inflowing riches of THE LIGHT AND SPIRIT of GOD. Yet so it is, in this *fallen state* of the gospel church, that with these *proud endowments* of fallen nature, the *classic scholar*, full fraught with *pagan light and skill*, comes forth to play the *critic and orator* with the simplicity of *salvation mysteries*; mysteries which mean nothing else but the *inward work* of THE TRIUNE GOD in the soul of man; nor any other work there, but the raising up a *dead Adam*, into a *living CHRIST* of GOD.

However, to make way for *parts*, *criticism*, and *language-learning*, to have the *full management* of salvation doctrines, the well-read scholar gives out, that the *antient way* of knowing the things of GOD, taught and practised by FISHERMEN-APOSTLES, is *obsolete*. They, indeed, wanted to have *divine knowledge* from the *immediate*,

*diating, continual operation of The HOLY SPIRIT: but this state was only for a time, till genius and learning entered into the pale of the church. — Behold, if ever, the abomination of desolation standing in the holy place! — For as soon as this doctrine is set up, that man's natural parts, and acquired learning, have full right and power to sit in the divinity chair, and to guide men into that TRUTH, which was once the only OFFICE AND POWER OF THE HOLY SPIRIT; as soon as this is done, and so far as it is received, it may with the greatest truth be said, that the kingdom of GOD is entirely shut up; and only a kingdom of scribes, pharisees, and hypocrites, can come instead of it. For, by this doctrine, the whole nature and power of GOSPEL RELIGION, is much more denied, than by setting up the infallibility of the pope; for though his claim to infallibility is false, yet he claims it from, and under the HOLY SPIRIT; but the protestant scholar has his divinity knowledge, his power in the kingdom of truth, from himself, his own logic, and learned reason. CHRIST has nowhere instituted an infallible pope; and it is full as certain, that he has nowhere spoken one single word, or given the least power to logic, learning, or the natural powers of man, in His Kingdom: He has never said to them, whatsoever ye shall bind on earth, shall be bound in heaven; never said to them, go ye and teach all nations, no more than he hath ever said to wolves, go ye and feed my sheep. CHRIST, indeed, said of Himself, according to the flesh, it is expedient for you, that I go away: but where has he said of Himself according to The SPIRIT, it is also expedient for you that I go away, that your own natural abilities, and learned reason, may have the guidance of you into all truth. This is nowhere said, unless logic can prove it from these words; without me ye can do nothing, and Lo I am with you to the end of the world."*

From this passage, the reasoning of which His Lordship may now try to weaken, a few *dismembered sentences* only are taken to support the sixth article of complaint against Mr. Law, namely, his calling learning "*the abomination of desolation.*" p. 295.  
 "Genius and learning entered into the pale of the  
 "church! — Behold, if ever, the abomination of  
 "desolation standing in the holy place! — Christ has  
 "no

“ no where spoken one single word, or given the  
 “ least power to logic, learning, or the natural  
 “ powers of man, in his kingdom !” But upon  
 these *interjections*, His Lordship has raised the fol-  
 lowing perspicuous observation : “ By this we find,  
 “ that *Christ’s kingdom* may be usurped as well by  
 “ CLASSIC *learning* as by *church-discipline*.” It is  
 “ certain, our modern ideas of *religious liberty* can  
 “ consist with neither of them ; for this liberty  
 “ claims *an exemption* both from REASON and OBE-  
 “ DIENCE.” It is true, that various *usurpations*  
 upon CHRIST’S KINGDOM have been continually  
 made under the pretence of *national church-disci-  
 pline*, and the *reason* and *learning* both of papists  
 and protestants have been continually exerted to  
 support those *very different kingdoms* which they had  
 brought forth ; it is true, that His Lordship has  
 discovered no ideas of *religious liberty* that do not  
 arise from *national church-discipline* ; and it is true  
 also, that he who chuses to be guided into Truth  
 solely by The SPIRIT OF TRUTH, claims *an ex-  
 emption* from the sole guidance of REASON : but if  
 His Lordship means to charge Mr. Law with claim-  
 ing for himself an exemption from *obedience* to that  
 national church-discipline under which The Provi-  
 dence of GOD had placed him, or for encour-  
 aging the desire of it in others, his writings will  
 refute this charge as well as the rest.

“ I come now,” says Mr. Law in a letter on *Church-  
 communion*, “ to consider *the church*, under another and  
 more common idea of it ; namely, as *external*, and about  
 which all the christian world is at *enmity, strife, and de-  
 bate*. After christianity had been a few ages in the world,  
 it became *national*, and obtained the *protection* and *patron-  
 age* of the *princes of this world*. Hence it was *enriched* with  
 many gifts and privileges, and *strengthened* by powers that  
 were *foreign* to the nature of it ; and church men, begin-  
 ning to *quarrel* about christian doctrines, were *supported* in  
 their strife and division from one another, by the *temporal  
 powers*

*powers under which they lived. This state of the church* hath continued to this day ; and almost every age hath *multiplied* the number of divided churches, *brought forth by THE UNION of the civil and ecclesiastical power.* This state, therefore, of *external churches*, hath the nature of things *merely human* ; and is subject to such *alterations, changes, and corruptions*, as the forms and revolutions of *temporal government* all over the world : and, therefore, the *private christian*, who, as such, is a member of a kingdom *that is not of this world*, has little or no *concern* in it. Without entering into the merits of *divided churches*, which I shall not do here or any where else, thus much, I think, may with truth be affirmed, that, where *the church and the state* are *incorporated*, and under *one and the same power*, all the *evil passions, corrupt views, and worldly interests*, which form and transform, turn and overturn all *outward things*, must be expected often to come to pass, as well in *the church*, as in *the state* with which it is *united*. But as private christians have *no power or call* to govern the world, or *set up thrones* according to the principles of truth and righteousness, but are, by *THE SPIRIT OF THE GOSPEL*, obliged to *submit to* and be *contented with* that state of government, *good or bad*, under which *The Providence of GOD* has *placed* them ; so are they, in like manner, to exercise a *patient submission and resignation* under such an imperfect state of the *outward church*, which Providence has not *prevented* ; and only to take care, to be inwardly found *SUCH WORSHIPPERS IN SPIRIT AND IN TRUTH AS THE FATHER SEEKETH*. I mean not by this, as some have done, that *any evil*, however great in the beginning or continuing of *usurped power*, either in the *church or state*, loses its *evil nature*, and may be called *right and good*, as soon as Providence has suffered it to become *successful* : no, by no means ; *success*, though always to be owned to have *GOD's permission*, leaves all things in *their own nature*, neither *good* because *successful*, nor *bad* because *defeated and suppressed*. The wickedness of the Jews *conspiring and effecting* the death of *CHRIST*, was not only *permitted*, but *suitable to the designs* of Providence in *THE REDEMPTION OF MANKIND* : but that the *evil nature* of their wickedness did not *lose* its guilt, because suffered by *GOD* to be *successful*, but still continues, is plain from the *Curse of GOD* still *abiding upon it* to this day. The *duty* of private christians with regard to Providence



dence in such cases, is not to call that *good* which before was *evil*, or that *evil* which before was *good*; but patiently to *suffer* under, and humbly *acquiesce* in, all that *bad outward course of things*, either in *church* or *state*, which The Providence of GOD has not thought fit to *prevent*, and that for these reasons: first, as fully *knowing*, that *all things must work together FOR GOOD*, to *those who love GOD*; and secondly, as piously *believing*, that, in all *successful wickedness*, whether of *princes* against their people, or of *people* against their princes, there is always SOMETHING HID UNDER IT, which, in its *way* and *degree*, will, like the *successful wickedness of the Jews* towards CHRIST, *help forward THAT SALVATION*, for which CHRIST hath *laid down His Life*." Collection of Letters p. 13—16.

Again: Mr. Law, in a letter to a young clergyman, on the duties of a *preacher* of The Gospel, and the nature and use of all *outward instruction*, says: "Your next great point, as a preacher, should be, to bring men to an *entire faith* in, and *absolute dependence upon*, the *continual power and operation* of The SPIRIT OF GOD in them. All churches, even down to the *Socinians*, are forced, in obedience to the *letter* of scripture, to own *something* of this doctrine. But as the practice of all churches, for many ages, has had as MUCH recourse to *learning, art, and science*, to qualify ministers for the *preaching of the gospel*, AS IF IT WAS MERELY A WORK OF MAN'S WISDOM, so "ecclesiasticks, for the most part, come forth in the power of *human qualifications*, and are more or less full of themselves, according as they are more or less proficient in *science and literature, languages and rhetoric*." To this, more than to any other cause, is the *great apostasy* of all christendom to

His Lordship takes the following sentences from this passage, as the whole proof of Mr. Law's assertion, that *human learning* is a *total apostasy* from GOD and goodness. Doctr. of Grace. p. 296, 7.

The practice of all churches for many ages, has had—recourse to learning, arts and science, to qualify ministers for the preaching of the Gospel.—

To this more than to any other cause, is the great apostasy of all christendom to be attributed.—



be attributed. This was the door, at which *the whole spirit of the world* entered into the possession of The Christian Church.

“ WORLDLY LUSTS AND  
“ INTERESTS, VANITY,  
“ PRIDE, ENVY, CONTENT-  
“ TION, BITTERNESS, and  
“ AMBITION,” (the death of *all that is good* in the soul) have now, and always had, their *chief nourishment, power, and support*, from a sense of the merit and sufficiency of literal accomplishments.

“ HUMILITY, MEEKNESS,  
“ PATIENCE, FAITH, HOPE,  
“ CONTEMPT OF THE  
“ WORLD, and HEAVENLY  
“ AFFECTIONS,” (the very *LIFE OF JESUS* in the soul) are by few people *less earnestly* desired, or *more hard* to be practised, than by *great wits, classical critics, linguists, historians, and orators in holy orders.*”  
Letters, p. 36, 37.

*The death of all that is good in the soul*, have now and always had their chief nourishment and support from the sense of the merit and sufficiency of literal accomplishments.—

AND the very *life of Jesus in the soul*, is by few people less earnestly desired, or more hard to be practised, than by *great wits, classical critics, linguists, historians, and orators in holy orders.*

This passage contains nothing that is unfit to be mentioned to a young clergyman; nothing that St. Paul himself would have condemned, either for its impropriety, or its repugnancy to that gospel which he had preached; it proves all that it was intended to prove; and if it was adapted to His Lordship's purpose, it should have been quoted as it was written. Must we then suppose, that there were *other motives*, besides disgracing Mr. Law, to induce His Lordship to mutilate and enervate it so much, as scarcely to leave it *the shadow* of what it was? Did His Lordship suspect, that the picture of a *modern ecclesiastic* had a likeness *too strong* to be mistaken? Was his Lordship afraid to enumerate *the characters* of SPIRITUAL LIFE and SPITITUAL DEATH, lest his readers should join issue with Mr. Law, and begin to look about the

the world for *living proofs* of the truth of his observation?

The last passage that is *strung* upon His Lordship's *thread* of Mr. Law's *reasonings*, p. 297, is already quoted in this letter, p. 358; and, like the rest, it is only by attending to the argument to which it belongs, that its design and meaning can be known. But His Lordship takes occasion from it to make an oblique appeal to vulgar prejudice, and says—"We see by this, that the grand mistake of scholars has hitherto been, in supposing, that the *true sense of scripture* is to be discovered by the application of *those principles*, which enable us to *find out* the meaning contained in *other* ancient books." It is already demonstrated, that the *true sense of scripture* cannot be known by the application of *any principles* of human contrivance: and he that says it can, proves that he knows so little of *the true sense* of the scriptures of the New Testament, as not to know, that, from beginning to end, they declare it to be *impossible*. If this has been the *common mistake* of scholars, it is no wonder, that human learning has done all that mischief to Gospel Christianity with which it has been charged, changing it into a confusion of opposite opinions, and a mere strife of worldly interests. It is no wonder also, that Christian Divines, while they continue under its dark bondage, should sit down, with one kind of easy familiarity, to explain a passage in Anacreon and a passage in St. Paul; and determine about the meaning of the words of The Most HOLY JESUS, with the same licentiousness of fancy, and the same insolence of obtrusion, as about the words of an atheistical *Episcurus*, or a debauched *Falstaffe*.

That which has been shewn to be the state of a few of the passages which His Lordship has taken  
from

from Mr. Law's writings, will be found to be the state of all the rest: in His Lordship's book, they are either perverted from their *meaning*, or divested of their *spirit*, and, at best, are made to appear as *random assertions* without *proofs*; in Mr. Law's writings, they stand as *undeniable consequences* deduced from *principles* which his Lordship is not able to subvert, and urged with a *force* and *spirit* which his Lordship's best arguments and most lively fallies cannot equal.

But the next work to *sophisticating* the charge, is to *weaken* the defence: and accordingly, after having finished *the thread* of Mr. Law's reasonings, and *the string* of his similes, in which his arguments are exhausted, and "the fire of his enthusiasm has blazed itself out," His Lordship says: "And now he comes again to himself.—We know how the *lucid intervals* of fanaticism are wont to be employed; generally in covering *the madness* of the *hot fit*, with THE MOST DELIBERATE AND UNBLUSHING FALSEHOODS of the *cold*, p. 300." This *sudden thrust* is rather too violent. A sword is a weapon even *more unfit* for the hand of a bishop, than for the hand of a lady; and if he will take it up, and, *Drawcanfir-like*, brandish it against every object in his way, it is possible, before he lays it down again, that he may wound none so deeply as himself. His Lordship may try to abuse Mr. Law's understanding, as much as he pleases; and if the endeavours of those who knew his intellectual powers well, cannot rouse the impartial world to judge for themselves, the abuse must remain: but when his Lordship intrudes upon the sacred temple of his heart, to blacken a character which *the world* cannot impeach, he does something that no motive can excuse, and silent contempt will take the seat of argument.

ment. His Lordship proceeds: " From what has  
 " past, RASH DIVINES might be apt to charge  
 " *this holy man, so meek of spirit, with ENTHUSIASM*  
 " —with a *brutal spite* to REASON—and with more  
 " than *Vandalic rage* against HUMAN LEARNING.  
 " But they *wrong him greatly.*" Here his Lord-  
 ship, who is the sole performer in his own farce,  
 having finished the part of Mr. Law's *accuser*,  
 dresses himself for a new scene, and, under these  
 three articles of *enthusiasm, human reason, and hu-*  
*man learning,* begins the part of his *advocate.*

Mr. Law, after quoting a few pages from the  
 liturgy, says :

Now, if, in any of my writings, I have ever said any  
 thing *higher or farther* of the Nature, and Necessity of  
*Continual Divine Inspiration,* than this church prayer does, I  
 refuse no censure that shall be passed upon me. But if I  
 have, from *all that we know* of GOD, of nature, and creature,  
 shewn the utter *impossibility* of any kind or degree of *good-*  
*ness* to be in us, but from THE DIVINE NATURE *living*  
*and breathing in us* ; if I have shewn, that all Scripture,  
 CHRIST and his Apostles, over and over *say the same thing* ;  
 and that our church liturgy is daily praying *according to it* ;  
 what kinder thing can I say of *those churchmen,* who accuse  
 me of *proud rank enthusiasm,* than that which CHRIST  
 said of his *blind crucifiers,* " *Father forgive them, for they*  
*know not what they do.*" " It is to no purpose to object  
 " to all this, that these kingdoms are *overrun with enthu-*  
*siasts* of all kinds ; and that MORAVIANS with their *se-*  
*veral divisions,* and METHODISTS of *various kinds,* are  
 " every where *acting in the wildest manner, under the pre-*  
*tence of being called and led by THE SPIRIT.*" Be it so,  
 or not so, is a matter I meddle not with ; nor is the doctrine  
 I am upon, in the least *affected* by it. For what an argument  
 would this be ?—" *Enthusiasts of the present and former ages,*  
 " have made a *bad use* of the doctrine of being led by THE  
 " SPIRIT OF GOD ; THEREFORE, he is *enthusiastical,* or  
 " *helps forward enthusiasm,* who PREACHES UP the doctrine  
 " of being led by THE SPIRIT OF GOD." Now absurd as  
 this is, was any of my accusers as *high in genius,* as *bulky in*  
*learning,* as Colossus was in stature, he would be at a loss to  
 bring a stronger argument than this, to prove me an *enthusiast,*



or an abettor of them.” “But as I do not begin to *doubt* about the *necessity*, the *truth* and *perfection* of GOSPEL RELIGION, when told, that *whole nations* and *churches* have, under a *pretence* of regard to it, and for the sake of it, done all the *bad things* that can be charged upon this or that *leading enthusiast*, whether you call those bad things *schism*, *perjury*, *rebellion*, *worldly craft*, and *hypocrisy*; &c. to I give not up the *necessity*, the *truth* and *perfection*, of looking wholly to THE SPIRIT OF GOD AND CHRIST *within me*, as my *promised inspirer*, and *only worker*, of ALL that can be good in me; I give not this up, because in this, or that age, both *spiritual pride* and *fleshy lusts* have *prospered* by it; or because Satan has often led people into all the heights of *self-glory*, and *self-seeking*, under a *pretence* of being *inspired* with GOSPEL HUMILITY and GOSPEL SELF-DE-  
nial.”

From this reasoning of Mr. Law, His Lordship makes a singular acknowledgement of feeling a very sensible conviction; but then His Lordship has *one exception* that will prove an effectual antidote to its poison—“This is plainly *unanswerable*,” says His Lordship; “UNLESS you read, as his *accuser* wrote it, for—*who PREACHES UP the doctrine* “—*who ABUSES the doctrine*, p. 301.” Who *this accuser* is, we are not informed: but if it be the *excepter* himself, who not only preaches but writes against the *Gospel-doctrine* of being *led by* THE SPIRIT OF GOD, he has just as much right to accuse Mr. Law of *abusing* that doctrine, as the Pretender would have to accuse a faithful subject to King George, of abusing the authority of his Sovereign, whose right of government he himself denies and opposes. But in the new edition of His Lordship’s book, this *exception*, it seems, is annihilated; and *the accuser*, who seems not to know what he had written, and who, we were before told, had written “*abuses* the doctrine,” we are now told had written “*who abusively preaches up the doctrine*.” the fact, therefore, of “PREACHING UP the doctrine,” which was before wholly *denied*, is since allowed to *exist*,  
and



and it is only *the mode* of its existence, against which the force of the exception is levelled; so that what was once looked upon as the empaling stake of Mr. Law's argument, now stands in this harmless form—"this is plainly unanswerable; *unless* " you read, as *his accuser* wrote it, for — *who* " PREACHES UP *the doctrine*--*who* ABUSIVELY preaches " *up the doctrine*:" that is, if this *new edition* of the accuser's writing has any meaning, " *who preaches* " *up the doctrine* of being *led by* The SPIRIT OF " GOD, and with a becoming vivacity exposes *the* " *ignorance*, and with a just abhorrence reproves " *the impiety* of those, that write and preach *against* " it." What then has His Lordship been so unworthily labouring after all this time? And how will he be able, with *any kind* of spirit, to keep up *the cry of enthusiasm* that he had been raising against Mr. Law, when the argument Mr. Law has produced to prove himself no enthusiast, is acknowledged by His Lordship to be *unanswerable*; and the *only exception* which His Lordship once had against it, is now so *changed*, as to be fit to stand among those algebraic quantities that are some degrees *less than nothing*? It is, indeed, unfortunate for His Lordship, that Mr. Law has defended himself on this article of enthusiasm, but in *one place*: on human reason, and human learning, he has often spoken; and tho' with *the same conviction* that he has here spoken of enthusiasm, yet, leaving His Lordship a more ample field to range in, he consequently left him more at liberty to *manufacture* such a defence as would be most likely to increase the force of the accusation. I shall, therefore, beg leave to take these two articles out of His Lordship's hands.

" RASH DIVINES," His Lordship says, "will " be apt, from the *new-spun thread* of Mr. Law's " reasonings, to charge him with a more than

“ *Vandalic rage against HUMAN LEARNING :*” and, accordingly, His Lordship represents him, with respect to all he has said on this subject, “ reduced “ to such distre<sup>ss</sup>s, as to be willing to take shelter, “ *if he knew how*, even in the *graceless company* of “ men of taste ; who, *like him*, to hide their own “ *ignorance*, are always scoffing at the *pedantry* of “ literal learning and verbal criticism, with the “ same good sense, that an artificer would *abuse* “ the tools of his trade which he *knows not how to* “ *work with.* p. 304.” It is not the *pedantry* of scholars, tho’ so fit a subject for *the ridicule* of men of taste, but their *self-assuming spirit* that Mr. Law condemns ; “ their arrogant claim to “ *Divine knowledge*, and *the keys of the kingdom of* “ *Heaven*, because they can learnedly dispute about “ *words and facts*, and are acquainted with every “ thing of scripture but *the spirit and the truth.*” Mr. Law has said nothing of *the inability* of human reason and human learning, to do that for the soul which *must* be done before it can *enter into life*, without *demonstrating* that inability, upon principles, which His Lordship has not yet attempted, nor ever will attempt to subvert : and nothing but the confidence, that *this charge* of IGNORANCE was addressed to those who had no other knowledge of Mr. Law but what they had received from His Lordship, and that it would be sufficient to *preclude* examination, could have encouraged His Lordship to venture upon bringing it. The works of His Lordship, and the works of Mr. Law, however, especially those that contain the subjects of dispute between them, must remain, to all that will *judge for themselves*, a proof which *sophistry* cannot disguise nor *calumny* weaken, who is, not only the *finest writer*, the *best scholar*, and the *most powerful reasoner*, but the GREATEST DIVINE. If Mr. Law had known nothing of *more importance* in this state of awful pre-

preparation for eternity, than asserting his claim to a place in *the retinue of human learning*, His Lordship would not have filled the more honourable station : but he had trod the mazes of learning, till he found that they led to darkness and death ; and that the *philosophy* of a BACON, the *metaphysics* of a LOCKE, and the *criticism* of a WARBURTON, could no more impart DIVINE TRUTH, DIVINE HOLINESS, and DIVINE LOVE to his soul, than they could *add one cubit to his stature*, or raise a dead man to life. I shall, therefore, take no notice of His Lordship's very witty quibble on *human literature*, and *literal learning* : words may be His Lordship's province ; but it is not words that Mr. Law writes about, nor is it words that we are now inquiring after. Neither shall I attempt to decide, whether Mr. Law “ thought there were *two kinds* of logic, a popish “ and a protestant,” or *but one* held by both parties in common, and abused by both ; unless His Lordship could prove, that “ bad syllogisms *for* tran- “ substantiation, and better syllogisms *against* it, “ had more power of *casting Satan out of our souls*, “ than a bad or better taste for *painting*.” The only question is, whether Mr. Law, tho' continually denying HUMAN LEARNING the powers that it *has not*, has ever acknowledged it to be possessed of the powers that *it has*. And thus he answers for himself, in a passage which His Lordship must have often seen.

“ I am no more *an enemy* to LEARNING, than I am to that art which builds *mills* to grind our corn, and *houses* for our selves to dwell in ; I esteem the liberal arts and sciences, as *the noblest* of human things ; I desire no man to *renounce his skill* in antient or modern *languages*, his knowledge of *medals, pictures, history, geography, or chronology* ; I have no more dislike of these things *in themselves*, than of the art of *throwing silk* or *making lace* : but then, all these things are to stand in their *proper places*, and every one to be kept within *its own sphere*. Now all this circle of science and arts,

whether liberal or mechanic, *belongs* solely to the *natural man*; they are *the work* of his natural powers and faculties; and the most *wicked, sensual, unjust person*, who regards neither GOD nor man, may yet be one of *the ablest proficients* in any or all of them. But CHRISTIAN REDEMPTION is quite of *another nature*; it has *no affinity* to any of these arts or sciences; it belongs not to the *outward natural man*; but is purely for the sake of an *inward heavenly nature*, that was put to death in Paradise, and buried under the flesh and blood of the earthly natural man: it breathes a *spirit of life* into this inward hidden or lost man, by which it *feels and finds* itself, and rises up in new awakened *desires* after its *lost father and native country*. This is CHRISTIAN REDEMPTION: on the one side, it is the *heavenly divine life* offering itself again to the *inward man* that had lost it; on the other side, it is the *hope, the faith, and desire* of this inward man, *hungering and thirsting, stretching after and calling upon, this divine and heavenly life*. Now, whether this *awakened new man* breathes forth his *faith and hope* towards this *divine life*, in *Hebrew, Greek, or English sounds*, or in *no one* of them, can be of no significance; a man that can do it only in *one* or in *all these languages*, is neither *farther from* nor *nearer to* this redeeming life of GOD. Can you think that the *heavenly life* must more willingly *enter into* and *open itself* in a man that has *many languages*, than in him who knows only *one*; or that a man who can make *High Dutch, Welsh, or Greek grammars*, must have a *stronger faith, a more lively hope, and a more continual thirst* after GOD, than he who can but *poorly spell* in his mother tongue? But now if this is too absurd to be supposed, then, without the *least injury* done, or the *least enmity* shewn, to LEARNING, SCIENCE, REASON, and CRITICISM, you must *place them* just where I have done, amongst *the things and ornaments* of this *earthly life*; and such things, as, in *their own nature*, are as easy to be *had*, and as highly enjoyed, by men that *despise all goodness*, as by those who *fear GOD*, and *eschew evil*. And, therefore, no truths concerning the *divine and heavenly life* are to be brought to trial before this *learned bar*, where both *jury and judges* are *born and bred, live, and move, and have their being*, in another world, which have no more power of *feeling the Divine life*, than an eagle's eye can *look into* the kingdom of GOD. If you, who have read many old *Greek and Latin books*, should intend to publish *Homer's Iliad*,



*Iliad*, or *Cæsar's Commentaries*, with *critical notes*, I should have *nothing to object* to your ability ; you may be as *well qualified* for such a work, as one man is to make *baskets*, or another *traps* to catch flies : but if, *because of this skill* in old Greek and Latin, you should *seem* to yourself, or others, to be *well qualified* to write notes upon *the spirit and meaning* of the words of CHRIST, I should tell you, that your undertaking was *unnatural*, and as impossible to be *free from error*, as when a *blind man* undertakes to set forth *the beauty of different colours* ; for *the doctrines* of REDEMPTION belong no more to the *natural man*, than *the beauty of colours* to him who never saw *the light* : and from this *unnatural* procedure it is, that The Scriptures are *as useful* to the Socinian as the Arian, the Papist as the Protestant ; and they can as easily, by *the light of reason*, charge one another with *absurdities*, and confute each other's *opinion*, as two blind men can *quarrel* about and *reject* each other's notions of *red* and *green*. JESUS CHRIST is *the light* of that heavenly man that died in Paradise ; and, therefore, *nothing* in man, but that *awakened life* that died in Paradise, can have the least *sensibility* of or *capacity* for receiving the *redeeming power* of JESUS CHRIST : but *light* and *life* have no dependence upon *words* and *phrases* ; they both can only proceed from *a birth*, whether it be the light and life of GOD, or the light and life of *this world*. How absurd would it be to suppose, that a man, *naturally blind*, must be taught *grammar* or *logic*, to fit him for *the reception* of the light of the sun and *the knowledge* of colours ! yet not *less absurd* than to think, that *skill* in *Hebrew* and *Greek words* can open THE LIGHT OF GOD AND HEAVEN in the Soul."

The person to whom this is addressed, makes the following reply :

" Standing upon the ground that you stand upon, all that you have said of *reason*, *science*, *historical knowledge*, or *critical skill in words*, is unanswerable : for what can all these things avail, if REDEMPTION is purely *a birth* of The DIVINE NATURE, LIGHT, AND SPIRIT of GOD, offered to fallen man ; which birth can only be *received* by the *faith*, *hope*, and *desire*, of that inward man which is *Divine* in us ; for nothing else can have any *hunger* or *thirst* after the *Divine nature*, but that which is itself *born of it*. This true ground of The CHRISTIAN REDEMPTION gives the greatest *glory* to GOD, and *comfort* to man : it explains



the *fact*, why plain and simple souls, having their *inward man* kindled into *love, hope, and faith* in GOD, are *capable* of the highest *Divine illumination*; whilst *learned students*, full of art and science, can live and die without the least *true knowledge* of GOD and CHRIST, and *slaves* to all the lusts of the flesh. For thus This Redemption *belongs* only to one sort of people, and yet is *common* to all: it is equally *near*, and equally *open* to every son of man: there is *no difference* between *learned* and *unlearned*, between Jew or Greek, male or female, scythian or barbarian, bond or free; but The SAME LORD is GOD over all, and equally *nigh* to all that call upon Him. It is told us, as *the glory* of the Divine goodness, that it *giveth fodder to the cattle, and feedeth the young ravens that cry unto it*. What cattle? surely, not only to the cattle of *Jacob*, or only to the young ravens that cry in *the land of Judah*: yet this would be much more *consistent* with The Goodness of The ONE UNIVERSAL GOD, than to hold, that *only* the sons of Jacob, or the children of the circumcision, were *in the covenant* of GOD'S REDEMPTION."

" But now, though this *one ground* of REDEMPTION stands in the highest degree of plainness from Scripture, and is absolutely certain from the very *nature* of the thing; yet, till I met with Rusticus, I never conversed with *any man*, or read *any book*, that gave the least hint of it. When I had taken my degrees, I consulted several great divines to put me in a *method* of studying divinity. Had I said to them, *Sirs, what must I do to be saved?* they would have prescribed *hellebore* to me, or directed me to the *physician*, as a *vapoured enthusiast*: and yet I am now fully satisfied, that this *one question* ought to be the sole inquiry of him, who desires to be a *true divine*; and was our SAVIOUR Himself upon earth, who surely could do *more* for me than all the libraries in the world, yet I need have asked no more *divinity knowledge* of Him, than is contained in this one question. It would take up near half a day, to tell you the work which my learned friends have cut out for me. One told me that *Hebrew words* are all; that they must be read *without points*; and then The Old Testament is an *opened book*: he recommended to me a cart-load of *lexicons, critics, and commentators*, upon the Hebrew Bible. Another tells me, the *Greek Bible* is the best; that it *corrects* the Hebrew in many places; and refers me to a large number of books learnedly written in defence of it. Another

ther tells me, that *church history* is the main matter : that I must begin with the *first fathers*, and follow them through *every age* of the church ; not forgetting to take the lives of the *Roman emperors* along with me, as striking *great light* into the state of the church in their times : then I must have recourse to all the *councils* held, and the *canons* made in every age, which would enable me to see, with my own eyes, the *great corruptions* of The Council of Trent. Another who is not very fond of *ancient matters*, but wholly bent upon *rational christianity*, tells me, I need go *no higher* than the reformation ; that Calvin and Cranmer were very *great men* ; that Chillingworth and Locke ought always to *lie upon my table* ; that I must get an entire set of those *learned volumes*, written against *popery* in King James's reign ; and also be well versed in all the discourses, which Mr. Boyle's and Lady Moyer's lectures have produced ; and then, says he, you will be *a match* for our greatest enemies, the *Papish priests* and *modern deists*. My tutor is very *liturgical* : he desires me, of all things, to get *all the collections* that I can of the *antient liturgies*, and all the authours that treat of such matters, who, he says, are very *learned* and very *numcrous*. He has been *many years* making observations upon them ; and is now clear, as to the time when certain little *particles* got *entrance* into the liturgies, and others were by degrees *dropt* : he has a friend abroad, in search of ancient *manuscript* liturgies ; for, by the bye, said he at parting, I have *some suspicion* that our Sacrament of The LORD's supper is *essentially defective*, for want of having *a little water* in the wine. Another learned friend tells me, that the *Clementine Constitutions* is the book of books ; and that all that lies *loose* and *scattered* in the New Testament, stands there in its *true order* and *form* : and though he won't say, that Dr. Clarke and Mr. Whiston are in the *right* ; yet, it might be useful to me, to read *all the Arian and Socinian writers*, provided I stood upon my *guard*, and did it with *caution*. The last person I consulted, advised me to get *all the histories* of the rise and progress of *heresies*, and of the lives and characters of *heretics* : these histories, he said, *contract* the matter, bring truth and errour *close* in view ; and I should find all that *collected* in a few pages, which would have cost me *some years* to have got together. He also desired me, to be well versed in all the *casuistical writers* and chief *schoolmen* ; for they *debate* matters to the bottom, *disssect* every *virtue* and every *vice* into its many de-

grees and parts, and shew *how near* they can come to one another without *touching* : and *this knowledge*, he said, might be *useful* to me, when I came to be a *Parish Priest*. Following the advice of all these counsellors, as well as I could, I lighted my candle early in the morning, and put it out late at night. In this labour I had been sweating for some years, till Rusticus, at my first acquaintance with him, seeing my way of life, said to me, Had you lived *seventeen hundred years ago*, you had stood just in the *same place* as I stand now : I cannot read ; and, therefore, all these hundreds of thousands of *disputing books*, and *doctrine books*, which these seventeen hundred years have produced, stand not in *my way* ; they are the *same thing* to me, as if they had never been : and had you lived at *the time mentioned*, you had just *escaped* them all as I do now ; because, though you are a very good reader, there was then *none of them* to read. Could you, therefore, be content, to be one of the *primitive christians*, who were as good as any that have been since, you may spare *all this labour* : take only *The Gospel* into your hands ; *deny yourself* ; *renounce the lusts of the flesh* ; *set your affections on things above* ; call upon GOD, for HIS HOLY SPIRIT ; *walk by faith, and not by sight* ; adore THE HOLY DEITY of FATHER SON AND HOLY GHOST in whose *image and likeness* you was at first *created*, and in whose *name and power* you have been *baptized*, to be again the *living likeness* and *holy habitation* of His LIFE and LIGHT and HOLY SPIRIT : look up to CHRIST as your *Redeemer*, your *Regenerator*, your *Second Adam* ; look to Him, as truly He is, THE WISDOM AND POWER OF GOD, sitting at His Right Hand in Heaven, *giving forth* gifts unto men, *governing, sanctifying, teaching, and enlightening*, with HIS HOLY SPIRIT, *all those* that are spiritually minded, who live in *faith, and hope, and prayer*, to be *redeemed* from the nature and power of *this evil world* : follow but this *simple plain spirit* of The Gospel, loving GOD with all your heart, and your neighbour as yourself, and then you are CHRIST's disciple, and have His authority to *let the dead bury their dead*. GOD is A SPIRIT, in Whom you live, and move, and have your being ; and He stays not till you are a *great scholar*, but till you turn from evil, and love goodness, to manifest His Holy Presence, Power, and Life within you. It is THE LOVE OF GOODNESS that must *do all* for you : this is the art of arts : and when this is the *ruling spirit* of your heart, then FATHER

SON

SON and HOLY GHOST will come unto you, and make their *abode with you*, and LEAD YOU INTO ALL TRUTH, though you knew no more of *books* than I do. It is not easy for me to tell you, how much good I received from this *simple instruction* of Master Rusticus; for *master* I may well call him, since, in so few words, he taught me a *better lesson of wisdom* than ever I had heard before. What a *project* was it, to be grasping after the knowledge of all the *opinions, doctrines, disputes, heresies, schisms, councils, canons, alterations, additions, inventions, corruptions, reformati-  
ons, sects and churches*, which seventeen hundred years had brought forth through all the extent of the christian world! what a project this, in order to be a *Divine*; that is, in order to bear *true witness* to THE POWER OF CHRIST, as a *deliverer* from the evil of flesh and blood, and hell, and death, and a *raiser* of a new birth and life from ABOVE: for as *this* is the *divine work* of CHRIST, so he is only a *true and able divine*, that can bear a *faithful testimony* to this divine work of CHRIST *in himself*! How easy was it for me to have seen, with Rusticus, that all this *learned inquiry* into such a dark thorny wilderness of *notions, facts, and opinions*, could signify no more to me *now*, to my own *salvation*, to my *interest* in CHRIST, and obtaining THE HOLY SPIRIT OF GOD, than if I had lived *before* it had any beginning: but THE BLIND APPETITE OF LEARNING gave me *no leisure* to apprehend so *plain a truth*." WAY TO DIVINE KNOWLEDGE.

In another place, Mr. Law says: "HUMAN LEARNING is by no means to be *rejected* from Religion; for it is of the *same good use*, and affords the *same assistance* to Religion, that the *alphabet, writing, and printing* do. But if it is *raised* from this *kind and degree* of assistance; if it is considered as *the key* to THE MYSTERIES OF OUR REDEMPTION IN JESUS CHRIST, instead of *opening to us* The Kingdom of GOD, it *locks us up* in our own *darkness*." ANSWER TO TRAPP.

"RASH DIVINES also charge Mr. Law with a *brutal spite* to REASON:" and against this charge he has also defended himself, in a passage quoted in that book, from which His Lordship has taken only a *few lines*, that appear to be *the whole* of what Mr. Law has said upon the subject: A feeble adversary, who dreads nothing so much as the *dis-  
grace*



grace of a defeat, is always careful not to be the raiser of an opposition which he cannot subdue.

“ You shall see REASON *possessed* of all that *belongs* to it. I will grant it to have as *great a share* in the good things of RELIGION, as in the good things of *this life*; that it can *assist the soul*, just as it can *assist the body*; that it has the *same power* and *virtue* in the *spiritual*, that it has in the *natural world*; that it can *communicate* to us *as much* of the one, as of the other; and is of the *same use* and *importance* in the one, as in the other.”

“ Man, considered as a member of *this world*, who is to have his share of *the good* that is in it, is a *sensible* and a *rational creature*: that is, he has a certain number of *senses*, as seeing, hearing, tasting, touching and smelling, by which he is *sensible* of that, which the *outward world*, in which he is placed, can *do* for him, or *communicate* to him, and so is sensible of what kind and degree of *happiness* he can have from it; and besides these organs of sense, he has a power or faculty of *reasoning* upon the ideas, which he has received from the senses.”

“ Now how is it, that the *good things* of *this world* are communicated to man? how is he put in possession of them? to *what part* of him are they proposed? Are his *senses*, or his *reason*, the means of his having *so much* as he has, or can have from this world? Now here, you must *degrade* REASON, just as much as it is degraded by RELIGION; and are obliged to set it *as low* with respect to the things of *this world*, as it is set with respect to the things of the *spiritual world*: it is no more *the means* of communicating the good things of the one, than of the other. And as St. Paul says, *the Natural Man cannot receive the Things of The SPIRIT OF GOD*, for this reason, *because they are Spiritually discerned*; so you must of necessity say, the *Rational Man* cannot receive the things of *this world*, for this reason, *because they are sensibly received*, that is, by the organs of sense. REASON, therefore, has *no higher office* or *power* in the things of *this world*, than in the things of RELIGION; and RELIGION does *no more violence* to your Reason, or rejects it *any other way* than all the *good things* of this world reject it: it is not *seeing*, it is not *hearing*, *tasting*, or *feeling* the things of *this life*; it can supply *the place* of no one of these senses. Now it is only *thus* helpless and useless in RELIGION; it is neither *seeing*, nor *hearing*, *tasting*, nor *feeling* of spiritual Things: therefore, in the things of RELIGION,



RELIGION, and in *the things of this world*, it has *one and the same insignificancy*. It is the *Sensibility* of the soul, that must receive what *this world* can communicate ; it is the *Sensibility* of the soul, that must receive what GOD can communicate : REASON may follow after in either case, and view, through *its own glass*, what *is done*, but it *can do* no more. REASON may be here of the *same service* to us, as when we want any of *the enjoyments* of this life : it may direct us *how*, and *where* they are to be *had* ; it may take away a *cover* from our eyes, or open our window-shutters, when *we want the light* ; but it can do no more towards *seeing*, than to *make way* for the light to *act* upon our eyes. This is all *its office* and *ability* in the things of religion : it may remove that, which hinders the *sensibility* of the soul, or prevents the DIVINE LIGHT's *acting* upon it, but it can do no more : because the faculty of reasoning, is only the activity of the mind upon *its own ideas* or *images*, which *the senses* have caused it to form from that, which has been *stirred up* in them ; but has nothing of *the nature* of that which it speculates upon by ideas : it does not become *dark*, when it reasons upon the cause or nature of *darkness* ; nor become *light*, when it reasons about *it* ; neither is it RELIGION, nor gets any thing of *the nature* of RELIGION, when it is wholly taken up in *descriptions* and *definitions* of religious doctrines and virtues. For *the good* of RELIGION, is like the good of *food* and *drink* to the creature that wants it : and if, instead of *giving* such a one bread and wine, you should teach him to seek for relief, by attending to *clear ideas* of the nature of bread, and of different ways of making it, he would be left to die in the want of *sustenance*, just as the religion of REASONING leaves the soul to perish in the want of *that good* which it was to have from RELIGION. And yet as a man may have the *benefit* of food much *assisted* by the *right use* of his Reason, though Reason has not *the good* of food in it ; so a man may have the *benefit* of RELIGION much *assisted* and *secured*, by the *right use* of his Reason, though Reason has not *the good* of RELIGION in it. And as it would be great folly and perverseness, to accuse a man as an *enemy* to the *true use* of reasoning about food, because he declares, that reason is *not food*, nor can *supply the place* of it ; so is it equally so, to accuse a man, as an *enemy* to the *use* of reasoning in RELIGION, because he declares that reasoning is *not RELIGION*, nor can *supply the place* of it."

" We

“ We have *no want* of RELIGION, but because we want to have *more* of the DIVINE NATURE in us, than we have in our *fallen nature*. But if this be the truth of the matter (and who can deny it) then we are sure, that *nothing* can be our *good* in RELIGION, but that which *communicates* to us something of GOD, or which *alters* our state of existence in GOD, and makes us *partakers* of the DIVINE NATURE in such a *manner* and *degree* as we wanted. What a folly then to put *any trust* in a religion of *rational notions* and *opinions* logically deduced from *scripture words*? Do we not see *sinners* of all sorts, and men *under the power of every corrupt passion*, equally zealous for *such a religion*? Proof enough, that it has not *the good* of RELIGION in it, nor *any contrariety* to the vices of the heart; it neither *kills* them, nor *is killed* by them. For as *pride, hypocrisy, envy, or malice*, do not *take away* from the mind its *geometrical or critical abilities*; so a man may be *most logical* in his religion of *reason, words, doctrines, and opinions*, when he has nothing of *the true good* of RELIGION in him. But as soon as it is known and confessed, that all the *happiness, or misery*, of all creatures, consists *only* in this, as they are *more or less* possessed of GOD, or as they differently *partake* of the DIVINE NATURE; then it must be equally known, that *nothing* but GOD, can do or be any *religious good* to us; and also that GOD *cannot* do or be any religious good to us, but by *the communication* of HIMSELF, or the manifestation of HIS OWN LIFE *within us*.”

Hence may be seen, the *great and like blindness* both of Infidels and Christians; the one in trusting to *their own reason*, dwelling in *its own logical conclusions*; the other in trusting to *their own reason*, dwelling in *learned opinions* about scripture words and phrases, and doctrines *built upon them*. For as soon as it is known and confessed, that GOD IS ALL IN ALL, that in Him we *live and move and have our being*; that we can have nothing *separately, or out of Him*, but every thing *in Him*; that we have no *being, or degree of being*, but *in Him*; that He can give us *nothing* as our good, but HIMSELF; nor any degree of *salvation* from our fallen nature, but in such degree as he again *communicates* something more of HIMSELF to us: as soon as this is known, then it is known, with the utmost evidence, that to put a religious trust in *our own reason*, whether confined to *itself*, or working in *doctrines* about scripture words, has the nature of that *same idolatry*, that puts a religious trust in the *sun*,

*sun, a departed saint, or a graven image. ADDRESS TO THE CLERGY."*

To this passage, I must beg leave to add the following :

" The deist, who looks for *life and salvation* from the use of *his reason*, acts contrary to the whole nature of every thing that he sees and knows of *himself*, and of the nature and state of *this world*. For, from one end of it to the other, all its *material state*, all its *gross divided elements*, declare, that they are what they are, because THE LIGHT AND LOVE OF HEAVEN is *not working and manifest* in them; and that nothing can *take* darkness, materiality, rage, storms, and tempests, *from them*, but that same HEAVENLY LIGHT AND LOVE which was made flesh, to *redeem* the fallen humanity first, and after that the whole material system.

Can the deist, with *his reason*, bring *the light of this world* into the eyes of *his body*? If not, how comes it to be *less absurd*, or *more possible*, for *reason* to bring HEAVENLY LIGHT into *the soul*? Can *reason* hinder the body from being heavy, or *remove* thickness and darkness from flesh and blood? Yet nothing *less* than SUCH A POWER, can possibly *help* the soul out of its *fallen and earthly state*: for the grossness of flesh and blood is *the natural state* of the fallen soul; and, therefore, nothing can *purify* the soul, or *raise* it out of its earthly corrupt state, but THAT which hath *all power* over all that is earthly and material in nature. To pretend, therefore, that *reason* may have *sufficient power* to remove all *hellish depravity* and *earthly lusts* from *the soul*, whilst it has not the *least power* over *sweet*, or *sour*, in any one particle of matter in *the body*; is as highly absurd, as if a man should pretend, that he has *full power* to alter the inward, invisible, vegetable life of a plant, but *none at all* over its outward state, colour, leaves, or fruit. The *deist*, therefore, and *not the christian*, stands in need of *continual miracles* to make good his doctrine: for *reason* can have no pretence to amend or alter *the life of the soul*, but so far as it can shew, that it has power to amend and alter *the nature and state of the body*. The unbelieving Jews said of our LORD, *how can this man forgive sins*? CHRIST shewed them *how*, by appealing to *that power* which they saw He had *over the body*: *whether*, says He, *is it easier to say, Thy sins are forgiven thee; or to say, Arise, take up thy bed, and walk*? But the *delusion* of the unbelieving deist is  
greater

greater than that of the Jew. For the deist sees, that his reason has *no power* over his body; can *remove* no disease, bindness, deafness, or lameness, from it; and yet will pretend to have *power enough* from his reason, to help the soul out of all its evil; not knowing, that body and soul go hand in hand, and are nothing else but the *inward* and *outward* state of *one and the same* life; and that, therefore, HE ONLY, who can say to the *dead body* of Lazarus, “*Come forth,*” can say to the soul, “*Be thou clean.*” The deist, therefore, if he pleases, may stile himself a *natural* or a *moral philosopher*; but with no more truth, than he can call himself a *healer* of all the maladies of the body. And for a man to *think himself* a moral philosopher, because he has made a *choice collection of syllogisms*, in order to *quicken* and *revive* a DIVINE GOODNESS in the soul; or that no REDEEMER need come from heaven, because *human reason*, when left to *itself*, has great skill in *chopping logic*; may justly be deemed *such an ignorance* of the nature of things, as is seldom found in the transactions of *illiterate* and *vulgar* life.” SPIRIT OF LOVE. pt. 1.

His Lordship states the dispute between “RASH DIVINES” and Mr. Law on this subject, with his usual ingenuity. They charge Mr. Law with being “a declared enemy to *the use* of Reason in Religion;” and the sole ground that is produced for this charge is, that “in all his writings he has taught that Reason is to be *denied*. Mr. Law is just suffered to say, “that he has not only taught that *Reason is to be denied*, but has proved the *absolute necessity* of it;” and His Lordship, by asking this single question, “how any one can become an enemy to another more declared, than by *denying* that other,” decides the controversy at once in favour of “RASH DIVINES.” Mr. Law states this dispute in a different manner; and to shew that the truth or falsehood of this charge, which he himself had been taking notice of, was not to be determined by his having or not having taught that Reason is to be denied, but by his being or not being a *declared* enemy to *the use* of Reason in Religion, he says, “I own, I have  
“ not



“ not only *taught* that Reason is to be *denied*, but  
 “ have again and again *proved* the absolute neces-  
 “ sity of it :” and after demonstrating that *Natural*  
*Reason* is that *Natural Self* which CHRIST requires  
 all men to *deny*, he considers the charge itself; and,  
 to shew the folly and falsehood of it, produces the  
 passage above quoted, which had stood many years  
 in his “ Demonstration of the gross errors of the  
 “ plain Account of the Sacrament,” and in which  
 REASON is acknowledged to have *all the use and*  
*power* in Religion of which it is *capable*.

But His Lordship will not allow, that CHRIST’S  
 command to every man to *deny himself*, extends to  
 REASON: for His Lordship “ *has been taught*,”  
 but in *what school* we are not informed, “ that a  
 “ man’s SELF has a TWOFOLD acceptation; his  
 “ *Reason* may be called *himself*, and so may his  
 “ *Passions*. If, therefore, he be commanded to  
 “ *deny himself*, His Lordship would conclude, it  
 “ was not his BETTER SELF, his *Reason*, but his  
 “ WORSE, his *Passions*, to which the divine com-  
 “ mand REFERS. p. 302.” The DIVINE COM-  
 MAND, as His Lordship may see by consulting the  
 New Testament, refers to *every thing* that man is  
 and *has* in and from HIMSELF; to the faculties,  
 operations, connexions, endearments, desires, ex-  
 pectations, and pursuits, of *his whole fallen nature*.  
 Now, if His Lordship can shew, that *Reason* is not  
 the *life*, the *spirit*, and *power*, of this *whole fallen*  
*nature* of man, he must then shew, why The Com-  
 mand was not extended to *brutes*, from whom, it  
 is not his *Passions*, but his *Reason*, that gives him  
 his *peculiar distinction*. But if His Lordship cannot  
 do this, for this plain reason, that man is called to  
*deny himself*, only because of that which *Reason* is  
 and works in him; then His Lordship must shew,  
 how a creature, whose *Reason* is that *peculiar distinc-*  
*tion* from brutes upon which The Command of  
 SELF-



SELF-DENIAL is founded, can deny *himself*, without denying THAT which is *peculiar* to himself. If SELF had a TENFOLD acceptation, it is *Self* that CHRIST calls all men to *deny*; and he who denies *Self* but in NINE acceptations, will not have *obeyed* the call of his REDEEMER, till he has denied it also in the TENTH. His Lordship, as a *volunteer* "Attorney-general to Sovereign Human Reason," p. 302," *pleads* this TWOFOLD acceptation of *Self*, to shew *how much better* Human Reason can *argue* than Mr. Law.

On this subject of *Reason*, in one particular view, there have been some arguments between His Lordship and Mr. Law before, which it may not be improper to introduce in this place.

Dr. Warburton says, "the *divine image and likeness* must consist in something that is *peculiar to man*: that the two things *peculiar to man*, are his *shape*, and his *reason*; that it *cannot be* in his *shape*; therefore, it *must be* in his *reason*." The DIVINE IMAGE AND LIKENESS, cannot consist in something that is *peculiar to man*; it might as well consist in *his shape*, as in his faculty of *making syllogisms*: but, on the contrary, it *must*, in every part of it, consist in THAT, and *only* in that, which is and must be *peculiar to GOD*. Nor could man possibly be *created* in THE IMAGE AND LIKENESS OF GOD, unless something *peculiar to GOD*, and not possible to be *appropriated* to man, had come forth as the *divine glory and perfection* of his creaturely life. For the *creaturely life*, and all that is *peculiar to it*, is at the *utmost distance* from GOD; and can only have a likeness to *that* which is to be found in *creatures*: GOD dwelling in a SUPERNATURAL WAY in the creature, is the *only possible image and likeness* of GOD that *can be* in it. The *fallen angels* have every thing that was creaturely *left* in them; but they are *horrible devils*, because they have *lost* the SUPERNATURAL IMAGE AND LIKENESS OF GOD, which *dwelt in them* at their creation; they have still *reason, craft and subtilty*; but because they have *nothing but* that which is *creaturely*, or *peculiar to the creature*, they are all *rage, torment, and misery*. The Doctor, therefore, instead of appealing to *two things* in man, his *shape* and his *reason*, as his *true distinction* from beasts; should have said,  
by

by the authority of Moses, that only *one thing* was peculiar to man, as his *glorious distinction* both from *fallen angels* and *terrestrial animals*, and that one thing is, his *being created in The IMAGE AND LIKENESS OF GOD*. As to his *outward shape*, when considered only as *different* from other animals, there is but little of a distinction in it; because they are as different in shape *from one another*, as man is *from them all*: but when *his shape* is considered, as it truly is, the *natural effect* and *form* of his *heaven born* spirit and life, then it is a glorious distinction from *all* the animal creation. For if man, at his creation, had had *no higher* a guest within him, than his *reason*; his shape would never have been *better*, than that of a fox or a serpent: for *reason*, when considered *alone*, and not *under the government* of a HIGHER PRINCIPLE, is that same *selfish craft*, *subtlety*, and *cunning*, that is visible in variety of *beasts*; and is often, and for the most part, as selfish as earthly an *instrument* of mischievous passions and lusts, in men, as it is in beasts: and, what is more, it *must be so*, till it *comes under* the government of That, which was The IMAGE AND LIKENESS OF GOD in the *first creation* of man.

What is the difference between *reason* in St. Paul, a Spinoza, a Hobbes, or a Bolingbroke? *none at all*; or *no other* than in their *outward shape*. Therefore, if *reason* be The DIVINE IMAGE AND LIKENESS OF GOD in man, a Spinoza a Hobbes and a Bolingbroke had *as much* of it as St. Paul: and a man that is all his life long *reasoning himself* into atheism, and *the wisdom* of living according to his own lusts, must be allowed to give *daily continual proof*, of his having The IMAGE AND LIKENESS OF GOD very *powerfully manifested* in him. The Doctor's great proof, that *reason* is The IMAGE AND LIKENESS OF GOD, is because Moses immediately adds, *Let them rule over the fish of the sea, and over the fowls of heaven, and over the beasts of the earth*: &c "for what," says, he, "could *invest* man with "this dominion *de facto*, as well as *de jure*, but *his reason*?" Our BLESSED LORD, at leaving the world, saith: *These signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them*. Now let it here be asked, "what could *invest* the "believers in CHRIST with this dominion, *de facto*, as "well as *de jure*, but *their reason*?" Now both this question and the solution of it, is just as *sound* and *theological*,

gical, as The Doctor's. For it was not any thing of *their own*, or within *themselves*, but only and solely THE NAME, that is, the strength and power of CHRIST, *dwelling* and *operating* in them, that invested them with *this dominion* over devils, serpents, diseases, and all outward hurtful or deadly things. Now *that* which gave this power and authority to *the believers* in CHRIST, was *that very same*, which gave to the *first created perfect man*, a power of ruling over all creatures of this world, and of living in *full superiority* and *dominion* over all that was, or could be, *hurtful* and *deadly*, in fire or water, heat or cold, or any elementary things. So that Adam, whilst standing in his *first state* of glory and power, had *the same full reason* to say of ALL that he was and did, that which St. Paul said, *Yet not I, but CHRIST that liveth in me*: and had not CHRIST, or THE WORD, been in man at his creation, THE WORD MADE FLESH had not been his *redemption*. How The Doctor came to think of *any other power*, as the ability of man to *rule over* the creatures, and all other outward things of this world, is very strange, since The Gospel has so plainly told him, that *they only are the children of GOD, who are led by The SPIRIT OF GOD*: if, therefore, the *first man*, created in The IMAGE AND LIKENESS OF GOD, may be supposed, *by his creation*, to have been a *child* of GOD; then, as The Gospel is true, so sure is it, that he had the SPIRIT OF GOD *living* and *working* in him: and *that*, surely, may be allowed to have been his *true* and his *only qualification*, to have, and exercise, a *dominion* over the rest of the creation, that had only the spirit of *this world* in them. But, if we suppose him to have *this power* and *right* of dominion, only because of his *faculty of reasoning*; it would only be like *that*, which *crafty tyrants* get over their fellow creatures, or *skilful hunters* over *wolves* and *foxes*.

The Doctor, to *find out* that IMAGE AND LIKENESS OF GOD in man, of which Moses *writes*, looks into the constitution of that *two legged animal*, who is *the disputer* of *this world*: as well done, and as likely to succeed, as if, to *find out* that PARADISE of which Moses *writes*, he should *search* for it in the *hundreds* of *Essex*, or in the *wcald* of *Kent*. For Moses, to prevent *the folly* of looking for The DIVINE IMAGE AND LIKENESS in *any thing* that is natural to the *present state* of man, has given us the most undeniable assurance, that this *first man*, created in The IMAGE AND LIKENESS OF GOD, *died* the very day that he *did eat* of the

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the forbidden tree; and that *nothing* of this DIVINE MAN remained, but *terrors* within, and such an *outward bestial figure of himself* as filled him with *shame* and *confusion* at the sight of it. And a *greater* than Moses has also told us, that man, in his *present natural state*, is so certainly dead to that first Divine glory which he had *at his creation*, that he has *no possibility* of entering into The Kingdom of GOD, till he is *born again from ABOVE* of THE WORD AND SPIRIT OF GOD—proof enough, surely, that man has *lost* the state of his first birth; and also that the birth which he lost, was that Spirit and Life from ABOVE, which he *must* and only *can have* by being *born again*, in and by THE POWER OF CHRIST. This might have sufficiently shewn The Learned Doctor, that he who will *find out* in what The IMAGE AND LIKENESS OF GOD IN MAN *consisted*, must of all necessity, as The Apostle saith, *walk by FAITH, and not by sight.*”

“To *live* by FAITH, always was and always will be *living* in The Kingdom of GOD; and to *live* by REASON, always was and always will be *living* as a heathen, under the *power* of the kingdom of *this world*. REASONING instead of FAITH, brought about the *first fall*, and *dreadful change* in the human nature; no less than a *real death* to GOD and The Kingdom of Heaven: and nothing but FAITH *instead* of REASONING, can give any one fallen man power to *become again* a son of GOD. To the end of the world, this will be the *unalterable difference* between FAITH IN GOD, and REASONING *about* the things of GOD: they can never *change* their place, nature, or effects; that which they were and did to the *first man*, that they will be and do to the *last*. FAITH IN GOD, is nothing else but a *full adhering* to GOD: and, therefore, it is *one* with GOD, and GOD with IT; and ALL that is *holy, divine, and good*, may well be *found* in it. REASONING is nothing else but a *full adhering* to ourselves; and, therefore, ALL that is *selfish, perverse, corrupt, and serpentine*, in fallen man, must be *kept up and nourished* by it. It matters not, in *what age*, or under *what dispensation* of GOD we live; the *necessity*, the *nature*, and *power* of FAITH, is always the *same*: that *simple, illiterate, unreasoning* FAITH, that helped Abraham to *righteousness, life, and union with GOD*, is the ONE FAITH that alone can be *justification, life, and salvation*, to christians; or, which is the *same thing*, can alone be “CHRIST in us the hope of glory:” for FAITH is nothing



else, but *so much* of The Nature and Spirit of CHRIST *born*  
 and *living in us*. I came, says CHRIST, *not to do my own*  
*will, but the will of Him that sent me : my meat and drink,*  
*is to do the will of Him that sent me.* This is the *whole*  
*nature and perfection* of FAITH : and as no one, but  
 CHRIST, had power to say this *of himself* ; so no one can  
*have or live in this FAITH*, but because The DIVINE  
 NATURE OF CHRIST is truly *born and formed* in him, and  
 is become *the life* of his life, and *The Spirit* of his spirit.  
 Again : it matters not *how much* the revelations and precepts  
 of GOD are *increased*, since the *first single command* given  
 to Adam ; for *no more is offered* to OUR REASONING FACUL-  
 TY by the *Whole Bible*, than by that *single precept* : and the  
*benefit* of the *Whole Bible* is *lost* to us, as soon as we REASON  
 about the *nature and necessity* of its commands ; just as the  
 benefit of that *first precept* was lost in the same way. *Hath*  
 GOD, indeed, said, *ye shall not eat of every tree in the gar-*  
*den ?* This was the *first essay or beginning* of REASONING  
 with GOD : what it *was and did* then, that it will *always*  
 be and do ; its *nature and fruits* will never be better, or any  
*other*, to the end of the world. And though, in these *last*  
*ages*, it hath *passed through* all schools of quibbling, and is  
 arrived at its utmost height of art, *subtlety, and precision of*  
*argument* ; yet, as to DIVINE MATTERS, it stands just *where it*  
*stood*, when it first learnt *that logic* from the serpent, which  
 improved the understanding of Eve : and, at *this day*, it can  
 see *no deeper* into THE THINGS OF GOD, can be *no*  
*wiser*, give *no better judgment* about them, than that *con-*  
*clusion* it at first made, that “ DEATH could not be in the  
 “ tree, which was so good for food, so pleasant to behold,  
 “ and so desirable to make one wise.” In short, these two,  
 FAITH and REASONING, have, and always will, *divide* all  
 mankind, from the beginning to the end of the world,  
 into *two sorts* of men, fully *distinct* from each other. The  
 FAITHFUL, through every age, are of *the seed of the woman*,  
 the children of GOD, and sure heirs of *His Redemption*  
 through JESUS CHRIST : the REASONERS are of *the seed*  
*of the serpent*, they are *the heathens* through every age, and  
*real heirs* of that *confusion* which happened to the builders of  
 the tower of Babel. To live by FAITH, is to be truly and  
 fully *in covenant* with GOD ; to live by REASONING, is  
 to be merely and solely *in compact* with ourselves, with our  
 own vanity and blindness. To live by FAITH, is to *live*  
*with GOD*, in the spirit and power of prayer, in *self denial*,  
 in



in *contempt* of the world, in *divine love*, in *heavenly foretastes* of the world to come, in *humility*, *patience*, *long suffering*, *obedience*, *resignation*, *absolute trust* in and *dependence* upon GOD, with ALL that is temporal and earthly under our feet: to live by REASONING, is to be a prey to the old serpent, eating *dust* with him, groveling in the mire of all earthly passions, “devoured with *pride*, embittered with “*envy*, tools and dupes to *ourselves*, tossed up with *false* “*hopes*, cast down with *vain fears*, slaves to all the good “and evil things of *this world*, to-day *elated* with “learned praise, to-morrow *dejected* at the unlucky loss of “it; yet *jogging on* year after year, *defining* words and “*ideas*, *dissecting* doctrines and opinions, *setting all ar-* “*guments* and *all objections* upon their best legs, *sifting* and “*refining* all notions, conjectures, and criticisms, till “DEATH puts the same full end to all the wonders of the “*ideal fabric*, that the cleansing broom does to the wonders “of the *spider’s web*, so artfully spun at the expence of its “*own vitals*.” This is the unalterable difference between A LIFE OF FAITH, and A LIFE OF REASONING, in THE THINGS OF GOD. The former is *from* GOD, works *with* God; and, therefore, it *saveth*, it *maketh whole*, and all things are *possible* to it: the latter is *from* the serpent, works *with* the serpent; and, therefore, *vain opinions*, *false judgments*, *errours*, and *delusions*, are *inseparable* from it and can only *belong* to it. Every scholar, every disputer of this world, nay every man, has been *where* Eve was, and has done *what* she did, when *she sought* for WISDOM, that did not come from GOD: all libraries of the world, are a full proof of the remaining power of the first *sinful thirst* after it; they are full of a *knowledge* that comes not from GOD; and, therefore, proceeds from that *first fountain* of subtlety that opened her eyes. For as there cannot possibly be any *goodness* in man, but so far as The DIVINE GOODNESS is *living* and *working good* in him; so there cannot be any DIVINE TRUTH or KNOWLEDGE in man, but so far as GOD’S TRUTH AND KNOWLEDGE is *opened*, *living*, and *working* in him; because GOD ALONE, is ALL TRUTH, and THE KNOWLEDGE of it.” CONFUTATION OF THE DIVINE LEGATION. p. 103—109; p 63—68.

We have seen, that His Lordship has been all along combating an enemy of *his own construction*; and having taken care not to make it *too formidable*

to be subdued, he thus collects all his strength, to close the scene of his ideal victory :

But to draw towards an end with this FURIOUS BEHEMIST—In all this *ribaldry*, the ONLY CHANCE he has of *misleading* illiterate and *weak* mortals, is by the *repeated insinuations*, that *all religious dissensions* are owing to these mischief-makers, *Reason and Human Learning* ; and that, *in their absence*, there is A PERFECT ACCORD IN RELIGION. But this is *the fiction* of Bards and Enthusiasts ; who never saw, but in poetic, or extatic vision, that time, when

“ Christians and Jews *one heavy sabbath* keep ;  
“ And all the western world BELIEVE and *sleep*.”

Before *mortals either writ or read*, the quarrels of *Dunces* were as fierce as those of *Wits*. In Religion, the dissensions amongst the *irrational* were as implacable, as those amongst the *rational sects*. And if, in these miserable conflicts, the wounds of the latter went deeper, it was because their force was greater and their weapons better. Doct. of Grace, p. 305, 6.

Those that know no more of Mr. Law's writings than may be known from the extracts in this letter, are already informed, that the *sole design* of them is to prove, that there neither is nor can be any TRUE RELIGION, but what is produced by the continual essential operation of THE SPIRIT OF GOD. Wherever, therefore, this Divine Operation is, *there* there will always be *such* an “ accord in religion,” as is founded in PEACE, HOLINESS, and CHARITY. But wherever it is not, and it is *every where* but where it is *forsaken, denied, or resisted*, there perpetual *dissension* and *outrage* must reign, as well among *dunces*, as among *wits* : and the most accomplished champion of *wit* and *learning*, can say *nothing higher* for his own cause in preference to the *blockhead* and the *fool*, than that he can wound the heart of man *deeper*, because his spirit is more *active* and his weapons more *keen*, partaking more of the *subtilty* and *malignity* of infernal spirits in their “ *vain endless disputings*” with each other.

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His Lordship somewhere illustrates an observation of Cicero, that the eye, which “ sees others, “ sees not itself”: but few instances could have been more happily adapted to the illustration, than *the insensibility* of a mind, that, after it has laboured two or three years in deforming the writings of another, can name its monstrous production *ribaldry*, and at the same time give the highest instance of ribaldry of itself. If Tavernier’s story [Doct. of Grace. p. 306.] had been applied even to what the HAPLESS AUTHOUR of the Divine Legation has been all his life *picking up* from heathen bards and sophists, I appeal to all that are acquainted with that authour’s uniform manner of complimenting all his opponents, whether, notwithstanding the meekness of his spirit, he would not have treated the application as a symptom of *habitual impurity*; and been ready to suggest, that the food of the Eastern fanatics could not suffer a *much worse change*, than his own writings had suffered in passing thro’ *such a mind*. “ Buffoonry is always practised, to “ deprive Truth of *the only thing she wants* to come “ off victorious, *a fair bearing* ! Pref. to the Doct. of “ Grace, p. xi.”

As a proof of the *resemblance* that has been before suggested, Dr. Trapp urges much the same formidable objection to Mr. Law’s *studies*, that His Lordship does; tho’ not polluted with the impurity of *so foul* an image. To this, as having its foundation only in ignorance, Mr. Law thus replies; and the application of what he says to His Lordship, I leave to the reader.

Had The Doctor been *more conversant* in the writings of a set of men, called MYSTICAL DIVINES, than he appears to have been, he had been better able to charge me with *humble plagiary* than he is at present; and might have done *more service* to what he calls *the noble science of theology*, than by all *that light* which he has got from his *poets*, who, as he acknowledges, have *somewhat of wantonness* in them. But I apprehend

prehend The Doctor to be as great a *stranger* to the writers of this kind, with which every age of the church has been blessed, and to know *no more* of the divine *Rusbrochius*, *Thaulerus*, *Suso*, *Harphius*, *Johannes de Cruce*, *Fenelon*, *Guion*, and *M. Bertot*, than he does of JACOB BEHMEN: for had he known *any thing* of them, he had known that I am *as chargeable* with the sentiments of all of them, *as with those of* BEHMEN. For tho' I never wrote upon any subject, till I could call it *my own*; till I was so fully *possessed* of the truth of it, that I could sufficiently prove it in *my own way* without *borrowed* arguments; yet, *doctrines of religion* I have none, but what The SCRIPTURES, and the *first rate saints* of the church, are my *vouchers* for. Writers, like *those* I have mentioned, there have been in *all ages* of the church: but as they *served not* the ends of *popular learning*, as they helped no people to *figure* and *pre-ferment* in the world, and were useleſs to *scholaſtic contro-verſial* writers, ſo they dropt out of *public uſe*; and were only known, or rather *unknown*, under the name of MYSTICAL WRITERS, till at laſt ſome people have hardly *heard* of that very name. Tho' if a man was to be told what is *meant* by a MYSTICAL DIVINE, he muſt be told of ſomething as *heavenly*, as *great*, as *deſirable*, as if he was told what is meant, by a *real, regenerate, living member* of The MYSTICAL BODY OF CHRIST: and they were thus called, for no other reaſon, than as Moſes, and The Prophets, and The Saints of the Old Teſtament, may be called *The Spiritual Iſrael*, or the true *Myſtical Jews*. Theſe writers began their office of *teaching*, as John the Baptiſt did, *after* they had paſſed through every kind of *mortification* and *ſelf-denial*, every kind of *trial* and *purification*, both *inward* and *outward*. They were *deeply learned* in all the *myſteries of the kingdom of GOD*—not thro' the uſe of *lexicons*, or meditating upon *critics*; but becauſe THEY HAD PASSED FROM DEATH TO LIFE. They highly *reverence*, and excellently *direct*, the true uſe of every thing that is *outward* in religion; but, like the *psalmiſt's king's daughter*, they are *all glorious within*: they are truly *ſons of thunder*, and *ſons of conſolation*: they break open the *whited ſepulchres*; they awaken the heart, and ſhew it its *filth* and *rottenneſs of death*; but they leave it not, till The Kingdom of Heaven is *raiſed up* within it. If a man have *no deſire*, but to be of *The Spirit of The Goſpel*; to obtain all *that re-novation of LIFE AND SPIRIT*, which alone can make him



to be *in CHRIST a new creature*; it is a great unhappiness to him, to be *unacquainted* with these writers, or to pass a day without reading something of what they have written. For tho' THE SCRIPTURES are an inexhaustible source of *spiritual instruction*, leading the heart to the *deepest knowledge* of all the mysteries of the *inward new life in GOD*, with the greatest plainness and openness of expression; yet a *worldly spirit, the schools, criticism, and controversy*, have so dried and deadened every thing into an *outward letter and figurative expression*, that much of *their use* is lost, till These Holy Writers, who *interpret* them by The SAME SPIRIT which *wrote* them, guide us to the *true use and understanding* of them: for, in These Writers, The SPIRIT OF GOD speaks a second time; and every thing that can *awaken, convert, and instruct* the heart, and *inflame* it with THE LOVE OF GOD, and all HOLINESS AND PURITY OF LIFE, is to be found in the most *irresistible degree* of conviction. Do I then *call* all the world to *These Spiritual Books*? No, by no means. But I call *all those*, whom our SAVIOUR called to Himself in these words: *Come unto me, ALL YE THAT LABOUR AND ARE HEAVY LADEN, and I will refresh you."*

ANIMADVERSIONS ON DR. TRAPP'S REPLY.

It must have been observed, that wherever Mr. Law mentions His Lordship's writings, it is to refute some groundless notion, which he thought dangerous to the souls of men, by leading them from the truth and power of GOSPEL CHRISTIANITY; and he has endeavoured to do this, by arguments drawn from the plain principles of nature, and the written word of GOD. His Lordship, on the contrary, throughout his book of The Doctrine of Grace, has not advanced a single argument in opposition to Mr. Law's principles; but has left all that is attempted against him, to be effected by *sophistical conclusions* drawn from a misrepresentation of his character and writings, and *the levity of false wit*. But whence this *extraordinary effort*? Must we be compelled to believe, that the objections and arguments of Mr. Law against The Divine Legation of Moses, were left *wholly* to the consideration of "a learned friend," as part of his "allotted dirty  
"drudgery";



“ drudgery”; and that the authour of that book; would, at the same time, without any motive but *the pure love of truth*, engage in a drudgery of a *much more disgraceful kind*, the distortion of *other pieces* of Mr. Law, in which he was not *so deeply* interested? Can it possibly be supposed, that Mr. Law’s *Appeal*, his *Address to the clergy*, and his *Collection of Letters*, should, for *any purpose*, be industriously searched and mutilated, and not a *single page* of his CONFUTATION OF THE DIVINE LEGATION OF MOSES be read? And yet the authour of the D. L. says, “ it would be conceiving *miserably* of him, “ to think he was even ever *disposed* to look into “ that work himself. Pref. to D. L. V. 2. p. xi.” The ground of this mysterious conduct, is this: “ Mr. Law’s objections to the D. L. are not to be “ removed; and, therefore, the misrepresentation “ and abuse of his character and writings in general, must, if possible, be made to do that, which “ an attempt to subvert his particular arguments “ cannot effect.” Indeed, apart from what is personally debated, Mr. Law’s writings, in their whole nature and design, are so essentially different from the writings of the authour of *The Divine Legation*, that they can no more subsist together than light and darkness; and where one is received, the other must be rejected. But, to which soever men may chuse to turn, to find the *declarations* of TRUTH; they can be at no loss, to which they must turn, to find BUFFOONRY, RIBALDRY, IMPURITY, AND DELIBERATE UNBLUSHING FALSEHOODS.

But besides the formal assaults which His Lordship has made upon the enemy of *his own fashioning*, who has as true a likeness to Mr. Law, as the straw-built enemies of the poor combatants in Bedlam have to a human being, there are some flying attacks, which, tho’ more sudden and rapid,  
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are expected to be not less fatal. Of this kind, is the transient assertion, that Mr. Law is *the parent of methodism*. “ Now,” says His Lordship, “ as Mr. Wm. Law BEGOT METHODISM, and Count Zinzendorf *rocked the cradle*, it may not be improper to examine *their pretensions* to this essential quality of *heavenly wisdom*, purity. p. 152.” The design of this suggestion, which *any wisdom* might inspire but *that* which is from HEAVEN, is to impress the unwary reader with a notion, that all the error in doctrine, and extravagance in practice, with which His Lordship has been pleased to charge Mr. Wesley and others, that are distinguished by the appellation of *Methodists*, is to be primarily ascribed to Mr. Law. Count Zinzendorf is but an accidental unessential instrument, in bringing this *birth of methodism* to maturity: Mr. Wesley himself is but an *unhappy child*, labouring under an *evil constitution* derived from a *corrupt diseased parent*: Mr. Law is the *life*, the *spirit*, and *power* of the whole. And lest this idea of Mr. Law, so essential to His Lordship’s purpose that without it all other impressions that are given of him would be of little use, should be dropt, His Lordship takes care to revive it in some advantageous passage, now calling Mr. Law “ Mr. Wesley’s quondam master,” and now calling Mr. Wesley “ Mr. Law’s forward pupil.” I produce not this charge of His Lordship against Mr. Law, with a design to enter into a serious refutation of it, and, therefore, inquire not, whether, by *methodism* here, His Lordship means “ the *mode* of teaching”, or “ the *doctrines* that are taught:” the attempt would be an affront to the understanding of every reader, who, in every extract from Mr. Law’s writings in this letter, must see the *weakness* and *folly* of the charge, applied either to the *mode* of teaching, or  
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to the *doctrines* taught, or even to the *spirit*, the *designs*, the *pretensions*, and *claims* of the teacher\*: the  
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\* “ The *last legacies*,” His Lordship says, “ which  
“ this bountiful gentleman has bestowed upon the public,  
“ are *A collection of Letters*, and *An address to the Clergy*.”  
But does not His Lordship KNOW, that among these *last legacies*, he should have named (besides *The Confutation of the Divine Legation*, written by Mr. Law in his SEVENTIETH YEAR, and about *four years* before his death) A DIALOGUE BETWEEN A METHODIST AND A CHURCHMAN; in which, both the *errours of those doctrines* that go under the name of *methodism*, and of the *doctrines* of those that are most forward to oppose them, are fully demonstrated? See the catalogue of Mr. Law’s pieces subjoined to this letter. If the reader desires to have more satisfaction on this head, he need only attend to the description which Mr. Law has given in his treatise of Christian regeneration, p. 69 to the end, of those who do, and those who do not abuse that doctrine. The following passage is taken from that excellent book. “ When religion is in the hands of the mere *natural man*, he is very often only the worse for it; it adds a *bad heat* to his own *dark fire*, and helps to inflame his *selfishness*, *envy*, *pride*, and *wrath*: and hence it is, that sometimes *worse passions*, or a worse degree of them, are to be found in persons of *great religious zeal*, than in those that make *no pretences* to it. Others consider their *whole nature* as the subject of religion and divine graces; and, therefore, their religion is according to the *workings* of their whole nature, and the *old man* is as busy and as much delighted in it as the *new*: and hence it is, that persons of this stamp, all inflamed as they seem to be with piety, yet overlook in their own lives *such errours of moral behaviour*, as the first beginners in religion dare not allow themselves in. Others again, perhaps truly awakened by the SPIRIT OF GOD, to devote themselves wholly to piety and the service of GOD, yet making *too much haste* to have the *glory of saints*, their selfishness, envy, pride, and wrath, can *secretly* go along with them: for to seek for *eminence* and *significancy* in *Grace*, is but like seeking for *eminence* and *significancy* in *nature*; and the old man can *relish* glory and distinction in religion, as well as in *common life*; and will be content to undergo as many *labours*, *pains*, and *self denials*, for the sake of *religious*,

single passage in pages 308-313, is a full confutation of it in *every sense* in which it can be taken. I produce it only as a proof, to what disingenuous arts it is become necessary to stoop, to hide *the disgrace* of a Divine Legation of Moses; and to procure a *favourable reception* for a factitious unscriptural Doctrine of Grace, as A HERALD to the approaching *triumphant entry* of THE ONLY ANSWER to Tindal that ever was written. His Lordship has, indeed,

as for the sake of *secular glory*. “ There is nothing *safe in* “ *religion*, but in such a course of behaviour, as leaves nothing “ for *corrupt nature* to feed or live upon; when *every degree of* “ *perfection* we aim at, is a *degree of death* to the passions of “ the natural man.” -- Nothing hath separated us from GOD but our *own will*, or rather our own will is *our separation* from GOD. All the corruption and disorder of our nature, lies in a certain *fixedness* of our own will imagination and desires, wherein we *live to ourselves*, are our *own center and circumference*, act wholly from *ourselves*, according to *our own will imagination and desires*. There is not the smallest degree of *evil* in us, but what arises from this *selfishness*, because we are thus *all in all* to ourselves. It is this *Self* that our SAVIOUR calls upon us to *deny*; it is this *life of self* that we are to *hate and lose*, that The Kingdom of GOD may arise in us, that is, that GOD’S WILL may be done in us. All *other sacrifices* that we make, whether of *worldly goods, honours and pleasures*, are but small matters, compared to that sacrifice and destruction of ALL SELFISHNESS, as well *spiritual as natural*, that must be made, before our REGENERATION can have its *perfect work*. There is a *denial* of our own will, and *certain degrees* of self-denying virtues, which give *no disturbance* to this selfishness. To be *humble, mortified, devout, and patient*, in a certain degree, and to be *persecuted* for our virtues, is *no hurt* to this selfishness: nay, SPIRITUAL-SELF must have *all these virtues* to subsist upon; and his life consists in *seeing, knowing, and feeling*, the bulk, strength, and reality of them. But still, *in all this shew and glitter of virtues*, there is an UNPURIFIED BOTTOM on which they stand; there is a *selfishness*, which can no more enter into The Kingdom of Heaven, than the grossness of *flesh and blood* can enter into it.”

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some shadow of pretence to plead for this charge : but it is such a one, that if it had not been *a custom* with His Lordship, to mention the names of men and books without knowing any thing of them, must have been dismissed the moment it presented itself. From the words, “ as Mr. Wm. Law begot “ *methodism*,” we are referred to the following passage, in *the notes*, taken from Mr. Wesley’s journals, as the *sole principle* from which the conclusion in *the text* is drawn : “ Meeting with Mr. Law’s “ [Treatise of] CHRISTIAN PERFECTION, and SERIOUS CALL [TO A DEVOUT AND HOLY LIFE,] “ *the light* flowed in so mightily on my soul, that “ every thing appeared in a *new view*.” These two books, which, *whatever use* Mr. Wesley might make of them, will not be *less useful* to His Lordship, were written to demonstrate, that “ The “ Design of CHRISTIANITY is to *restore* fallen man, “ to his *first, angelic, heavenly state* ; and that, therefore, it requires CONTINUAL SELF-DENIAL, “ WATCHFULNESS, and PRAYER ; the *continual exercise* of *humility, meekness, patience, resignation,* “ *purity, and charity*, in a total CONSECRATION OF “ THE SOUL TO GOD :” and considered only as *compositions*, they have such purity and elegance of *style*, such force of *argument*, and such variety, propriety, and beauty of *living character*, as is not to be exceeded in any other two books in the English language. I shall, therefore, only add this single remark, that if a declaration of *the power* of these two books, had not been found in Mr. Wesley’s Journals, Mr. Wesley’s Journals would not, perhaps, have taken up *so many pages* of His Lordship’s Doctrine of Grace.

Something like this Parthian-arrow, is the frequent excitation of *vulgar prejudice*, by the terms, “ FURIOUS BEHMENIST, THE APOLOGIST OF JACOB “ BEHMEN, THE LEADER OF THE SECT OF BEH-  
“ MENISTS ;”



“ MENISTS ;” a serviceable engine to the dealers in hypotheses, whose chief success arises from the ignorance and passions of men. Now, as it does not appear, from any thing His Lordship has ever said, that he knows more of JACOB BEHMEN’S writings, than he does of Mr. Law’s *Treatise on Christian Perfection* and *Serious Call to a devout and holy life*, or more than he does of any other writers whom Mr. Law admired and read, he stands on no higher ground with respect to the use of these invidious characters, than *the celebrated* Dr. Trapp did ; and, therefore, the same answer that was given to The Doctor, will serve for His Lordship.

“ I come now to an *Enthusiast*,” says Mr. Law, from whom, The Doctor has been informed, *I have borrowed some of my strange notions, and would put them off as my own*—JACOB BEHMEN, called the *Teutonick Philosopher*, I have read much, and much esteem : but the design of *putting off* some of his strange notions *as my own*, is as well grounded, as if The Doctor had charged me with a design of *picking his pocket*. [Had The Doctor known any thing of a sett of writers, called *Mystical Divines*, he had known, that I am *as chargeable* with the sentiments of all of them, as with those of JACOB BEHMEN. For tho’ I never wrote upon any subject till I could call it *my own* ; till I was so fully *possessed* of the truth of it, that I could sufficiently prove it *my own way*, without borrowed arguments ; yet doctrines of religion, I have none, but what The Scriptures and the first rate saints of the church are my *vouchers* for.] The illustrious Sir ISAAC NEWTON, when he wrote his *Principia*, and published to the world his great doctrine of *attraction*, and those *laws of nature* by which the planers began and continue to move in their orbits ; could have told the world, that the *true and infallible ground* of what he there advanced, was to be found in the *Teutonick Philosopher*, in his *three first properties of eternal nature* : he could have told them, that he had been a *diligent reader* of that wonderful authour ; that he had made *large extracts* out of him ; and could have referred to him, for the *ground* of what he had observed of the number *seven*. Now why did not this great man do thus ? Must we suppose, that he was *loth* to have it thought, that he had been *helped* by any thing that

that he had read? No: it is an unworthy thought. But Sir ISAAC well knew, that *prejudice* and *partiality* had such power over many people's judgments, that doctrines, tho' ever so deeply founded in and proved by *all the appearances of nature*, would be suspected by some as *dangerous*, and condemned by others even as *false* and *wicked*, had he made *any reference* to an authour that was *only called* an enthusiast. The Doctor may take himself for an eminent example and proof of this: he has shewn with what *speed* matters may be determined by *prejudice*; for, upon the authority of a writer, who has gained upon him by no other marks of ability and judgment, but his *compliments* to him and his *scurlity* upon me, he immediately puts JACOB BEHMEN into his list of enthusiasts. Is not this a proof of what Sir ISAAC NEWTON must have met with from some *great scholars*, and to what a *speedy confutation* he must have exposed himself and the plainest appearances of nature, had he ever *referred* to the Teutonick Philosopher? Now am I here to suppose, that this censure of The Doctor's relating to JACOB BEHMEN, is a *rashness* that has here first seized upon him by *chance*; that he never *before* allowed himself to treat *any man* or *any book* in this manner; that if he *condemned* an authour, he always *saied* till he had read *something* of him, at least an *index*, or a *title page* or two of his works? Or am I to suppose, that *this* has been The Doctor's method *upwards of thirty seven years*; calling one man an *enthusiast*, another a *fanatic*, as rashly, as hastily, regarding no more of *right* or *wrong* in that which he affirms of these matters, than he has here done with regard to JACOB BEHMEN? But I hope The Doctor is *singular* in this spirit: for if it could be supposed, that it was *common* amongst *learned men*, to get their knowledge of antient and modern foreign and domestick *enthusiasts*, as hastily and slightly as The Doctor doth; must it not be very dangerous for the *unlearned* to take any opinions of this kind from them? Must it not be said, that *one grain* of EQUITY, GOOD-SENSE, and REAL KNOWLEDGE, is more to be desired, than an *hundred weight* of SUCH LEARNING? When I considered the *fallen soul* as a *fire-spirit* deprived of its *proper light*, and therefore become of a *diabolical nature*, I could have directed to JACOB BEHMEN for the deep and infallible ground of it; but what need was there for that, when I could make the *plainest principles* of Nature, and the *plainest doctrines* of Scripture, every thing that was said of the *fall*, of *heaven*,

of *hell*. and the like, to be *undeniable proofs* of it? What I said in the second proposition of the Discourse upon Regeneration, concerning the Holy Tri-unity of GOD in man, stands not in that form of expression any where that I know of; but for the true ground and certainty of it, I could have referred to the Teutonick Philosopher, and to many antient and modern writers of the greatest name. But what occasion was there for these references, when I could shew, that ALL which the Scriptures say of the whole nature and manner of our REDEMPTION, of the whole nature and form of baptism, of the necessity of THE WORD AND HOLY SPIRIT OF GOD having again a *birth in us*, are absolute decisive proofs of it? I knew also, that the *most essential, fundamental, and joyful* doctrines of The Gospel, would be *questioned* or received with *difficulty*, had I referred to a *poor shoe-maker* for any proof of them. And it may well be believed, that The Doctor would have been among the *first and loudest* of those, who would have cried out at my *folly* and *presumption*, in directing to an authour whom all the world knew to be an *illiterate enthusiast*; and yet, if all the world knows it *as* The Doctor knows it, all the world may be said to *know nothing* of the matter. JACOB BEHMEN, in his *natural capacity* and *outward condition* of life, was as *mean* and *illiterate* as any one that our LORD called to be an apostle; but as a *chosen servant* of GOD, he may be placed among those, who had received the highest measures of light, wisdom, and knowledge from ABOVE. He was no more a *human writer*, spoke no more from *opinion, conjecture, or reason*, in what he published, than St. JOHN did when he put his *Revelation* in writing. He has no right to be placed among the *inspired penmen* of The New Testament; he was no messenger from GOD of any thing *new* in religion; but the mystery of ALL that was *old* and *true*, both in Religion and Nature, was *opened* in him. His works are nothing else but a deep manifestation of the grounds and reasons of that which is *done*, that which is *doing*, and that which is *to be done*, both in the kingdom of Nature and the kingdom of Grace, from the beginning to the end of time. His works, therefore, tho' immediately from GOD, have not at all the nature of the Holy Scriptures; they are not offered to the world, as *necessary* to be received as a rule of faith and manners; and, therefore, no one has any right to complain, either of the *depth* of his matter, or the *peculiarity* of his style:

they are just as they *should be*, for those that are fit for them ; and he that likes them not, or finds himself unqualified for them, has *no obligation* to read them." ANIMADVERSIONS ON DR. TRAPP'S REPLY.

JACOB BEHMEN may be considered, (1) As a *teacher* of the *true ground* of The Christian Religion. (2) As a *discoverer* of the false *Anti-christian church*, from its *first rise* in Cain, through *every age* of the world, to its *present state* in every sect of *divided Christendom*. (3-) As a *guide* to the truth of *all the mysteries* of The Kingdom of GOD. In these three respects, which contain *all* that any one can possibly want to know or learn from *any teacher*, he is the *strongest*, the *plainest*, the *most open*, *intelligible*, *awakening*, *convincing writer*, that ever was : he speaks to every one, as himself saith, *in the sound of a trumpet*. And here to pretend to be an *explainer* of him, or make him *fitter* for our apprehensions in these great matters, is as vain, as if a man should pipe through a *straw*, to make the sound of a *trumpet* better heard by us. Further, he may be considered, (4.) As a *relater* of depths opened *in himself*, of wonders which his spirit had seen and felt in his *ternario sancto*. Now in *this respect* he is NO TEACHER, nor his reader A LEARNER ; but *all* that he saith, is only for the *same end* as St. Paul spoke of his having been in the third heaven, and *hearing* things not possible to be *spoken* in human words. \*

And

\* The reader is desired to compare this account with what is said in pages 150, 151, 152, of *The Doctrine of Grace*, which appear to contain the *whole* of His Lordship's Knowledge of JACOB BEHMEN's character and writings, founded upon the authority of Mr. Wesley and J. L. Mosheimius. The passage which His Lordship, in the eagerness and confusion of quotation, takes from Mr. Law, as the *whole* of what he has to say as *The Apologist* of BEHMEN, is only a *part* of what is related to be said by a *poor old shepherd*, who, from feeling that he wanted *no expounder* of BEHMEN when the less intelligible parts of his writings were read to him, draws an argument against the *imaginary want and use of expounders* on The New Testament : " As I have but *one end*," says he, " in hearing The Scriptures read to me, to *fill me with THE LOVE OF GOD AND EVERY KIND OF GOODNESS* ; so *every part* of Scripture, whether *plain* or *mysterious*, does me the *same good*, and kindles the *same heavenly flame* in my soul." And he illustrates his argument, by declaring



And yet in *these matters* it is, that most of his readers, especially if they are *scholars*, are chiefly employed, every one in his way *trying* to become masters of them. Thus, when he first appeared in English, many persons of this nation, of the greatest wit and abilities, became his readers; who, instead of entering into his *one only design*, which was THEIR OWN REGENERATION from an earthly to an heavenly life, turned *chymists*, and set up furnaces to regenerate *metals* in search of the philosopher's stone. And yet, of *all men in the world*, no one has so deeply, and from so true a ground, laid open *the exceeding vanity* of such labour, and the utter *impossibility* of success in it from any art or skill in the use of fire. And this must with truth be affirmed of him, that there is not *any possible error* that you can fall into in the use of his books, but what he *gives you notice* of beforehand, and *warns you* against it in the most solemn manner. Neither is there *any question* that you can put, nor *advice* or *direction* that you can ask, but what he has over and over spoken to; telling you, in the plainest manner, what *The Mystery* is which his books contain; *how*, and by *whom*, and for what *end*, they are to be read.

If I knew of any person, who stood in *the faith* and *simplicity* of the FIRST CHRISTIANS, free from all carnal adherence or vain trust to *party notions*, *doctrines*, and *errors*, brought forth by *the contention* of sects and churches; whose soul was *dead* to the *earthly nature*, and all the rudiments of *this world*, seeking *life*, *light*, and *salvation*, ONLY from GOD THE FATHER SON AND HOLY GHOST living and dwelling in him, *redeeming* and *sanctifying* his whole body, soul, and spirit—to *such a one* I could freely say, THIS MYSTERY WAS NEEDLESS, as *having* all that already which This Mystery would do for him: for its *only end* is, to bring man out of all the labyrinths of *false* and *notional religion*, to this very *first state* and *simplicity* of THE GOSPEL FAITH AND LIFE. Let not, however, the genuine, plain, simple christian, who is happy and blessed in *the simplicity* of GOSPEL FAITH, take offence at This Mystery, because *he* has no need of it:

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for

declaring what he felt from this plain exhortation of CHRIST, *Learn of me, for I am meek and lowly of heart*; and what he felt from the very sublime passage in the fourth chapter of The Revelation of St. John.



for it is GOD's goodness to the *distressed state* of the church, fallen from the *life and power* of GOSPEL FAITH, and groaning under the *slavery, darkness, and perplexity*, of bewildered Reason and Opinion. Neither let the *orthodox divine* who sticks close to the phrases and sentiments of antiquity, reject This Mystery as *heretical*, because it opens a ground of man and the divine mysteries, not known by or found in the primitive writers. For this is the very reason, why he should *thankfully receive* it with open arms, as being *that very thing* which the *divided distressed state* of the church now so greatly *wants*, and yet did *not want* till it was fallen from its *first simplicity* of faith. For whilst FAITH AND LIFE DEFENDED THE MYSTERIES OF RELIGION, the *ground and philosophy* of it was not wanted. But when orthodoxy had *given itself up to reason*, and had nothing else for its support but reasoning and argument from the *letter* of scripture, without the *least knowledge* of the first ground of doctrines; then it could *only* be defended, as it is defended in *every sect and division* of the christian world. For if reason will *defend* the mysteries of REDEMPTION, without *knowing* the true ground on which they stand, or *why* they must be *as they are* from the nature of the thing; the *more zealous and learned* any man is, the *more errors* must he fall into in the defence of them: for the greater the *strength* is that works *without light*, the more extravagancies it must *produce*. This is too visible in *all the controversies* that have risen in the church. Let no one, therefore, take offence at the opening of This Mystery, as if it brought any thing new into religion: for it has nothing new in it; it *alters* no point of Gospel Doctrine, nor *adds* any thing to it, but only sets every article of the *old christian faith* upon its true ground, and in *such a degree of light* as, when seen, is *irresistible*. It disturbs no one, who is in *possession* of The Truth; because it points at nothing, drives to nothing, but to the *opening the HEAVENLY LIFE* in the soul. It calls no man from any *outward form* of religion, as such; but only shews, that *no outward form* can have *any good* in it, but so far as it only *means*, and *seeks*, and *helps*, THE RENEWED LIFE OF HEAVEN IN THE SOUL. "A Christian," says he, "is of *no sect*;" and yet, *in every sect*:" a truth, which *all sects*, as such, will *dislike*; and, therefore, a truth *equally wanted to be known*, and *equally beneficial* to all sects. For the *chief hurt* of a sect lies in this, that it takes *itself* to be necessary to The Truth: whereas The Truth is *only then found*, when

it

it is known to be of *no sect*; but as *free* and *universal* as THE GOODNESS OF GOD, and as *common* to all names and nations as the air and light of this world. Let none, however, receive This Mystery as a system of *rational notions*; nor do with it, as the world has, for the most part, done with THE BIBLE, only gather *opinions of reason and speculation* from it. For it opens no depth of Nature or Grace, but to help you to the heart and spirit of the returning prodigal son; to shew you the *blindness and vanity* of reason and opinion; and that Truth can have no possible entrance into you, but so far as you die to your *earthly nature*. THE GOSPEL saith *all this* to you in the plainest words; and The Mystery only shews you, that *the whole system of the universe* saith the same thing. To be a true student or disciple of The Mystery, is to be a disciple of CHRIST; for it calls you to nothing, but to the plain letter of The Gospel: and wherever it enters, either into the *bright or depth* of Nature, it is only to confirm the truth of these words of CHRIST—*He that followeth not me, walketh in darkness*; and, *Unless a man deny himself, and forsake all that he hath, he cannot be my disciple*. This is the *philosophy* opened in The Mystery. It is not to lead you after *itself*; but to *compel* you, by every truth of nature, to turn to CHRIST, as the *one way, the one truth, the one life and salvation* of the soul; not as *notionally* apprehended, or *historically* known, but as *experimentally* found, *living, speaking, and working*, in it. Read as long or as much as you will of This Mystery, it is all *labour lost*, if you intend any thing else by it, or *would be* any thing else from it, but a man *dead to this world*, that you may *live unto GOD THROUGH JESUS CHRIST*, in the *power of faith, and the spirit of prayer*." WAY TO DIVINE KNOWLEDGE.

Such is the account of JACOB BEHMEN'S WRITINGS, given by one, whose testimony has this *just claim* to credit, that it is founded upon *his own knowledge* of their nature, design, and use.

An ingenuous lover of THE TRUTH AS IT IS IN JESUS, who has *no situation* of his own to support, no desires of *fame or interest* to gratify, does not receive or reject a doctrine, because it is taught by Mr. Wesley, The Bishop of Gloucester, or Jacob Behmen; but solely, because he knows and can

prove it to be, or not to be, consistent with the ground and nature of Christian Redemption. Now if Mr. Law has taught, for instance, " that GOD " is always *present* in the hearts of men, always " *speaking to*, always *instructing*, always *illuminating*, the heart that is *attentive* to Him ;" tho' it would be no confutation of this doctrine, for His Lordship to call it " BEHMENTISM," yet, if His Lordship had no *better way* of confuting it, His Lordship should, at least, be able to prove, that it was *implicitly adopted* from JACOB BEHMENT, and not the result of Mr. Law's *own knowledge* of the principles of nature and the truths of scripture. But if His Lordship should take his more common method, and call the same doctrine ENTHUSIASM ; yet His Lordship would pay an ill compliment to his readers, to expect that the *meer application* of this term should operate upon their understanding *as a charm*, and make them *see* a confutation, *before* His Lordship had proved, *in what* the ENTHUSIASM of the doctrine consisted. His Lordship should also consider, that without shewing the true nature of ENTHUSIASM, he may expose some reader who has more zeal than knowledge, to the danger of confutation in a point of great importance, *his own belief* of the Divine authority of sacred scripture : for if such a one, without any clear and distinct notion of ENTHUSIASM, is taught *to cry out* against the doctrine which teaches, that " GOD is always *speaking to*, *instructing*, and *illuminating* the heart, that is, in " GREAT PURITY, *turned to* Him ;" if he is taught *boldly* and *blindly* to condemn this as ENTHUSIASM, how will he be able to *defend himself*, when he is told by others, that *two thirds* of The New Testament is ENTHUSIASM ? But as His Lordship has been very free in the use of this *all-confuting term*

ENTHUSIASM,

ENTHUSIASM, without appearing to know the true meaning of it; and without suspecting, that he himself is as much *under the power* of the Thing, as the *loudest field-preacher* that ever was heard in Moorfields; I have, for the benefit of His Lordship, as well as of his over-credulous readers, selected the following account of *the ground and nature* of ENTHUSIASM from Mr. Law.

In *will, imagination, and desire*, consists *the life, or fiery driving*, of every intelligent creature: and as every intelligent creature is its own *self mover*, so every intelligent creature has power of *kindling and inflaming* its will, imagination, and desire, as it pleases, with *shadows, fictions, or realities*, with things *carnal or spiritual, temporal or eternal*. This *kindling* of the will, imagination, and desire, when raised into a *ruling degree of life*, is properly that which is to be understood by ENTHUSIASM: and, therefore, ENTHUSIASM is, and must be, of *as many kinds*, as those *objects* are, which can *kindle and inflame* the wills, imaginations, and desires of men. And to appropriate ENTHUSIASM to religion is the same *ignorance of nature*, as to appropriate *love* to religion: for ENTHUSIASM, a kindled inflamed spirit of life is *common*, as *universal*, as *essential* to human nature, as *love* is; it goes into *every kind* of life as *love* does, and has only such a *variety of degrees* in mankind as *love* hath. And here we may see the reason, why no people are *so angry* at RELIGIOUS ENTHUSIASM, as those that are *the deepest* in some ENTHUSIASM of *another kind*. He, whose *fire* is kindled from the divinity of *Tully's rhetoric*; who travels over high mountains to *salute* the dear ground that *Marcus Tullius Cicero* walked upon; whose noble soul would be ready to *break out* of his body, if he could see a *desk, a rostrum*, from whence *Cicero* had poured forth his *thunder* of words; may well be *unable* to bear the *dulness* of those, who go on pilgrimages only to visit the *sepulchre* whence THE REDEEMER OF THE WORLD rose from the dead; or who grow devout at the sight of a *crucifix*, because THE SON OF GOD hung as a *sacrifice* thereon. “ He, whose *beated brain* is all over  
“ *painted* with the *ancient hieroglyphicks*; who knows *how*  
“ and *why* they were *this* and *that*, better than he can find  
“ out the *customs and usages* of his own *parish*; who can



“ *clear up every thing that is doubtful in antiquity, and yet*  
 “ *be forced to live in doubt about that which passes in his*  
 “ *own neighbourhood; who has found out the sentiments of*  
 “ *the first philosophers with such certainty, as he cannot*  
 “ *find out the real opinion of any of his contemporaries :*  
 “ *he, that has gone thus high into the clouds, and dug thus*  
 “ *deep into the dark, for these glorious discoveries, may*  
 “ *well despise those christians as brain sick visionaries, who*  
 “ *are sometimes finding a moral and spiritual sense in the*  
 “ *bare letter and history of Scripture facts.”* It matters  
 not *what* our wills and imaginations are employed about ;  
 wherever they fall, and love to dwell, there they kindle a  
 fire, and that becomes *the flame of life*, to which every  
 thing else appears as *dead, and insipid, and unworthy of re-*  
*gard.* Hence it is, that even the poor species of *fops and*  
*beaux*, have a right to be placed among ENTHUSIASTS, tho’  
 capable of no other flame, than that which is kindled  
 by *taylors and peruke-makers.* All *refined speculatists*, as  
 such, are great ENTHUSIASTS ; for being devoted to the  
 exercise of their *imaginations*, they are *so heated* into a love  
 of *their own ideas*, that they seek no other summum bonum.  
 The *grammarian, the critick, the poet, the connoisseur, the*  
*antiquary, the philosopher, the politician*, are all ENTHU-  
 SIASTS ; tho’ their heat is only *a flame from straw*, and,  
 therefore, they all agree in *appropriating* ENTHUSIASM  
 to religion. “ All *ambitious, proud, self-conceited persons,*  
 “ *especially if they are scholars, are violent ENTHUSIASTS ;*  
 “ *and their ENTHUSIASM is an inflamed self love, self es-*  
 “ *teem, and self seeking : this fire is so kindled in them,*  
 “ *that every thing is nauseous and disgusting to them, that*  
 “ *does not offer incense to that idol which their imagination*  
 “ *has set up in themselves.”* All *atheists* are DARK EN-  
 THUSIASTS ; their fire is kindled by a will and imagi-  
 nation turned from GOD, into a gloomy depth of *nothing-*  
*ness* ; and, therefore, their ENTHUSIASM is *a dull burning*  
*fire*, that comes in and goes out, thro’ hopes and fears of they  
 know not what *that is to come.* All *professed infidels* are re-  
 markable ENTHUSIASTS ; they have kindled *a bold fire*  
 from *a few faint ideas*, and therefore they are all *zeal, and*  
*courage, and industry*, to be constantly blowing it up : a  
*Tindal, and a Collins, are as inflamed with the notions of*  
*infidelity, as a St. Bennet and a St. Francis with the doctrines*  
*of The Gospel.* ENTHUSIASTS, therefore, *we all are,*  
*as certainly as we are men ; and, consequently, ENTHU-*  
 SIASM



SIASM is not a thing blameable in itself, but is the common condition of human life in all its states: and every man, that lives either well or ill, is that which he is, from that prevailing fire of life, or driving of our wills and desires, which is properly called ENTHUSIASM. You need not, then, go to a cloyster, the cell of a monk, or to a field preacher, to see ENTHUSIASTS: they are every where, at balls, at masquerades, at court, and at the exchange; they sit in all coffee-houses, and cant in all assemblies. The beau, and the coquet, have no magick, but where they meet ENTHUSIASTS. The mercer, the taylor, the bookseller, have all their wealth from them: the works of a Bayle, a Shaftesbury, and a Cicero, would lose four fifths of their astonishing beauties, had they not KEEN ENTHUSIASTS for their readers.

That which concerns us, therefore, is only to see, with what materials our prevailing fire of life is kindled; and in what species of ENTHUSIASTS it truly places us: for either the flesh, or The Spirit, either the wisdom from ABOVE, or the wisdom of this world, will have its fire in us; and we must have a life, that governs us either according to the sensuality of the beast, the subtilty of the serpent, or the holiness of The Angel. ENTHUSIASM is not blameable in religion, when it is TRUE RELIGION that kindles it. We are created with wills and desires for no other end, but to love, adore, desire, serve, and co-operate with GOD: and, therefore, the more we are inflamed in this motion of our wills and desires, the more we have of a God-like Divine Nature and Perfection in us. RELIGIOUS ENTHUSIASM is not blameable, when it is a strong persuasion, a firm belief, of a continual operation impression and influence from ABOVE; when it is a total resignation to, and dependence upon, the immediate inspiration and guidance of the HOLY SPIRIT in the whole course of our lives: this is as sober and rational a belief, as to believe that we always live, and move, and have our being in GOD. Both nature, and scripture, demonstrate this to be the true spirit of a religious man: nature tells every one, that we can only be heavenly, by a spirit derived from heaven; as plainly as it tells us, that we can only be earthly, by having the spirit of this world breathing in us. The Gospel teaches no truth so constantly, so universally, as this, that every good thought and good desire is the work of The HOLY SPIRIT: and, therefore, both nature and scripture demonstrate, that the one only way to piety,

piety, virtue, and holiness, is to *expect, prepare for, and resign ourselves up wholly to*, the influence and guidance of THE HOLY SPIRIT, in every thing that we *think, or say, or do*. The moment that any one departs from *this faith*, or loses *this direction* of his will and desire; so far, and so long, he goes out of *the one only element* of all holiness of life. There is nothing that so *sanitises* the heart of man; that keeps us in such *habitual love, prayer, and delight* in GOD; nothing that so kills *all the roots of evil* in our nature; that so renews and perfects *all our labours*; that fills us with so much *love, goodness, and good wishes* to every creature; as *this faith, that GOD is ALWAYS PRESENT IN US, WITH HIS LIGHT AND HOLY SPIRIT*. When the heart has once learnt thus to *find GOD*; and knows how to live *every where, and in all things*, in this immediate intercourse with Him; seeing Him, loving Him, and adoring Him, in *every thing*; trusting in Him, depending upon Him, for his continual LIGHT AND HOLY SPIRIT: when it knows that this faith is *infallible*; that, by thus *believing*, it thus *possesses* all that it believes of GOD: then it *begins* to have THE NATURE OF GOD in it; and can do nothing, but flow forth in *love, benevolence, and good will*, towards every creature; it can have no wish towards any man, but that he might *thus* know, and love, and find GOD in himself, as the *true beginning* of heaven, and the heavenly life in the soul. On the other hand, no error is so *hurtful* to the soul, so *destructive* of all the ends of The Gospel, as to be *led from this faith and entire dependence* upon THE HOLY SPIRIT OF GOD; or to place our recovery in *any thing else*, but in the operation of THE LIGHT AND HOLY SPIRIT OF GOD upon the soul. It is *withdrawing men* not only from the *easiest, the most natural, the most fruitful*, but THE ONLY SOURCE of all light and life. For every man, as such, has an open gate to GOD in his soul; he is always in *that temple*, where he can *worship GOD in spirit and truth*: every christian, as such, has the *first fruits* of THE SPIRIT, a *seed of life*, which is his *call and qualification* to be always in a state of *inward prayer and holy intercourse* with GOD. All the *ordinances* of The Gospel, the *daily sacramental service* of the church, is to keep up, and exercise, and strengthen *this faith*; to raise us to such a *dependence* upon THE LIGHT AND HOLY SPIRIT OF GOD, that by thus *seeking and finding GOD* in the *institutions* of the church, we may be *habituated*

*habituated to seek Him and find Him; to live in His LIGHT, and walk by His SPIRIT, in all the actions of our ordinary life. This is THE ENTHUSIASM, in which EVERY GOOD CHRISTIAN ought to endeavour to live and die."* ANIMADVERSIONS ON DR. TRAPP'S REPLY.

Appeals to *prejudice*, to the use of which no degrees of *learning* and *genius* can keep *controversial writers* from stooping, tho' occasionally made from conscious *imbecillity of argument*, or from the desire of some *personal distinction*, yet have their common birth from that *sectarian, selfish, spirit*, which possessed the old Jews, who would have GOD to be only *their* God, and themselves only His *chosen people*. But CHRISTIANITY has nothing to do with the distinctions and interests of sects and parties, whether they be the *lesser kind* subsisting between a National Church and its own sectaries, or *the greater* of National Churches from each other, but, as such, to *condemn them all*. CHRISTIANITY is as *universal* and *impartial*, as The INFINITE LOVE from which it is *derived*: it knows of no *separation* or *division*; and, therefore, as *characters* of separation and division, it is not *Behmenism*, it is not *Methodism*, it is not *Warburtonism*, it is not *Protestantism*, it is not *Popery*; it is nothing else but *The Regeneration* of THE LIFE OF GOD in the *fallen soul of man*, by The CONTINUAL OPERATION OF THE HOLY GHOST: it requires not the efforts of *human reason, human learning, and human power*, for its *proof* and *support*; it can be proved and supported by *nothing* but ITSELF. It has but *One Church* or Kingdom, THE KINGDOM OF GOD; of which there are *living members* in ALL sects and divisions of nominal christians, and among ALL people and languages of the earth: and between This Divine Kingdom, and the kingdoms of men, there can no more be *an alliance of power, and an union of interests*, than between CHRIST and Belial,

CHRIST

CHRIST and The World, CHRIST and Satan: the kingdoms of men will always have *an opposite interest of their own* to support by *their own power*, till they have lost *their nature* and *their name*, and are become ONE HEAVENLY KINGDOM OF THE LIVING GOD. In This Kingdom and Church, there can be no SCHISM, but that which works in *separation from* and *opposition to* The REGENERATE DIVINE LIFE: and *the ministers* of This Church, can no more become *advocates* for any restraints *on a religious account*, that may be expedient to the mildest civil government *on a political*, than they can become *worshippers* of Moloch and *murderers* of men. Now, tho' a *separation* from a National Church, can no more be SCHISM, in a religious and christian sense, than a *revolt* from The National Civil Power; yet every thing that proceeds from the *selfishness*, *pride*, and *wrath* of man, whether that which is exerted to *injure* a National Church and a National State, or that which is exerted for their *protection* and *support*, is, in a truly religious and christian sense, a SCHISM in The CHURCH OF GOD, where NO HURT OR DESTROYING is to be found, where nothing *partial*, *selfish*, and *injurious*, can subsist.

The fire of *National Church-zeal* has generally *burnt* according to the *prevailing spirit* of the governing power: and if, thro' that exemplary temperance and moderation of the civil power in which these kingdoms have long rejoiced, *National Church-zeal* finds itself *so much cooled*, as to recover leisure and ability to perceive, that “ it is *impossible* to “ tell, whether cases of *separation* from The National Church are *criminal* or not;” it is brought *so much nearer* to The CHURCH OF GOD: but if, notwithstanding this impossibility, it will still *suppose* they may be criminal, and in idea *persecute* the offenders



offenders to The Tribunal of GOD, there will still be a *great gulph* before it; and it must be said to partake too much of *their spirit*, whom CHRIST rebuked for desiring power *to command fire from heaven*, to destroy the Samaritan city that had refused Him entrance, "*because his face was as* " *THOUGH He would go to Jerusalem.* THE SON " *OF MAN came not to destroy mens lives*, either in " *this world or the next, but to save them.*"

The *chosen genuine ministers* of this ALL-REDEEMING SAVIOUR, this PRINCE OF PEACE AND LOVE, *have nothing to do*, in the evil state of things on earth, but, by their *exhortations* enforced by their *example*, to turn men of all orders and denominations, from *worldly lusts and interests*, *pride, envy, contention, bitterness*, and *ambition*, the very *life of Satan* in the soul!—that *contempt of the world*, *heavenly affections*, *humility, meekness, patience, charity*, and an *unceasing desire of doing The Will of GOD*, the very *LIFE OF JESUS* in the soul! may be brought forth and perfected in them, by *The Continual Operation of THE HOLY GHOST*—this is *the power* of The Kingdom of GOD; and this is *the only true support* of the kingdoms of men. As *these ministers* are consecrated to a service, that relates wholly to what is transacting between GOD and man, they cannot think of human beings but as the universal objects of *DIVINE MERCY*, the common offspring of The FATHER OF SPIRITS, who *created* all in His Own Image and Likeness, and *redeems* all that are fallen from it; willing nothing in Redemption, but *the same universal good* that He willed in Creation. Whenever, therefore, like St. Paul, they "*persuade men*" to *mutual candour and forbearance*, and the *PATIENT AND MEEK TOLERATION* of each others different opinions, they will not suffer their thoughts to be governed



verned by *the wisdom of this world*, to be restrained and contracted by the *narrow principles of state policy*; but will resign them to the influence of that DIVINE CHARITY, which *suffereth long, and is kind; which envieth not, vaunteth not itself, is not puffed up; seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity tho' found in a National Church, but rejoiceth in the truth* in whatever sect or party it appears; *beareth all things, believeth all things, hopeth all things, endureth all things*—and all that they say on this subject, will breathe *the same heavenly spirit* that animates the following passage from Mr. Law.

As The Gospel requires me to be as glad to see *piety, equity, strict sobriety, and extensive charity*, in a Jew or a Gentile, as in a Christian; as it obliges me to look with pleasure upon *their virtues*, and be thankful to GOD that such persons have *so much* of true and sound Christianity in them: so it cannot be an *unchristian spirit*, to be as glad to see *truths* in one party of christians as in another; and to look with pleasure upon *any good doctrines* that are held by *any sect* of Christian people, and be thankful to GOD that they have *so much* of the *genuine saving truths* of The Gospel amongst them. For if we have *no complaint or anger* against those that are *divided from us*, but what proceeds from a *christian fear*, that what they hold and practise will not be *so beneficial* to them as our religion will be to us; must we not have the utmost *readiness and willingness* to find, own, and rejoice in, *those good doctrines and practices* which they *still* retain and profess? If a *poor pilgrim*, under a necessity of travelling a dangerous and difficult road by himself, had, through *his own perverseness*, lost the use of a *leg*, and the sight of an *eye*; could we be said to have *any charitable concern* for his perverseness and misfortune, unless we were glad to see, that he had *one good leg*, and *one good eye*, still left, and unless we *hoped and desired* they might bring him at last to his *journey's end*? Now, let every part of the church which takes ITSELF to be *sound and good*; and is *only angry* at every other part, because they have *lessened the means* of their own salvation; let her but have *thus much charity* in her anger, and then she will be glad to see, in every *perverse division*, something like the

*one good leg and the one good eye of the pilgrim, and which she will hope and wish may do them the same good.*

SELFISHNESS and PARTIALITY are very inhuman and base qualities, even in the things of *this world*; but in the doctrines of religion they are of a much *baser nature*. Now this is the *greatest evil* that THE DIVISION OF THE CHURCH has brought forth: it raises, in every communion, a *selfish partial orthodoxy*, which consists in courageously defending *all that it has*, and condemning *all that it has not*: and thus every champion is *trained up* in defence of *their own truth*, *their own learning*, and *their own church*; and he has *the most merit*, *the most honour*, who *likes every thing*, *defends every thing amongst themselves*, and leaves nothing *uncensured* in those that are of a *different communion*. Now how can TRUTH, and GOODNESS, and UNION, and RELIGION, be more *struck at* than by *such defenders*? If you ask, why the great Bishop of Meaux wrote so many *learned books* against all parts of the reformation, it is because he was born in *France* and bred up in the bosom of *mother church*: had he been born in *England*, had *Oxford or Cambridge* been his *Alma Mater*, he might have *rivalled* our great Bishop *Stillfleet*, and would have wrote as many *learned folios* against the church of *Rome*, as he has done. And yet I will venture to say, that if *each church* could produce but *one man a-piece*, that had THE PIETY of an apostle, and the IMPARTIAL LOVE of the first christians, in the *first church* at *Jerusalem*, that a protestant and a papist of *this stamp*, would not want *half a sheet of paper* to hold their *articles of union*, nor be *half an hour* before they were of *one religion*: if, therefore, it should be said, that churches are *divided, estranged, and made unfriendly* to one another, by a learning, a logic, a history, a criticism, in the hands of PARTIALITY, it would be saying that, which *every particular church* too much proves to be true. Ask why even the *best* amongst the catholicks, are very shy of owning the *validity* of the orders of our church; it is, because they are afraid of removing *any odium* from the reformation. Ask why *no protestants* any where touch upon the benefit or necessity of *celibacy* in those, who are *separated* from worldly business to *preach The Gospel*; it is because that would be seeming to *lessen* the *Romish error* of not suffering marriage in her clergy. Ask why even the most *worthy* and *pious* amongst the clergy of the *established church*, are afraid to assert the *sufficiency* of The DIVINE LIGHT, the necessity of seeking only to The GUID-  
ANCE.

ANCE AND INSPIRATION OF THE HOLY SPIRIT ; it is because *The Quakers*, who have broken off from the church, have made *this doctrine* their corner-stone. If we loved TRUTH, as *such* ; if we sought it, *for its own sake* ; if we loved our neighbour *as ourselves* ; if we desired nothing *by our religion*, but to be acceptable to God ; if we equally desired *the salvation of all men* ; if we were *afraid of error*, only because of its hurtful nature *to us* and our fellow churches ; then, nothing of *this spirit* could have any place in us.

There is, therefore, *a catholick spirit, a communion of saints*, in THE LOVE OF GOD AND ALL GOODNESS, which no one can *learn* from that which is called orthodoxy in *particular churches* ; but is only to be had, by a *total dying to all worldly views*, by a *pure adherence* to GOD, and by SUCH AN UNCTION FROM ABOVE as delivers the mind from *all selfishness*, and makes it love TRUTH and GOODNESS with an *equality of affection* in every man, whether he be *Christian, Jew, or Gentile*. He that would obtain *this divine and catholick spirit*, in this *disordered divided state* of things ; and live in a *divided part* of the church, without *partaking* of its division ; must have these three truths deeply fixed in his mind : first, That *universal love*, which gives *the whole strength* of the heart to GOD, and makes us *love every man* as we love ourselves, is the noblest, the most divine, the God-like *state of the soul*, and is the utmost perfection to which *the best religion* can raise us ; and that no religion does any man *any good*, but so far as it brings this perfection of love into in him : this truth will shew us, that *true orthodoxy* can no where be found, but in a *pure disinterested love* of GOD and our neighbour. Secondly, That in the *present divided state* of the church, TRUTH itself is *torn and divided asunder* ; and that, therefore, he can be the only *true catholick*, who has *more* of truth, and *less* of error, *than is hedged in* by any divided part : this truth will enable us to live in a *divided part*, *unhurt* by its division ; and keep us in a *true liberty and fitness* to be edify'd and assisted, by *all the good* we hear or see in *any other part* of the church ; and thus uniting in *heart and spirit* with *all* that is holy and good in *all churches*, we enter into the *true communion of saints*, and become *real members* of the holy catholick church, tho' we are confined to the *outward worship* of only one particular part of it : it is thus, that The Angels, as *ministering spirits*, assist, co-operate, and unite with, *every thing* that



that is holy and good, in *every division* of mankind. Thirdly, That it is *the glory* of The DIVINE JUSTICE to have *no respect of parties or persons* ; but to stand *equally disposed* to that which is *right and wrong*, as well in the Jew as in the Gentile : he, therefore, that would *like* as GOD likes, and condemn as GOD condemns, must have neither *the eye* of the papist, nor the protestant ; he must like no truth *the less*, because Ignatius Loyola or John Bunyan were very zealous for it ; nor have the *less aversion* to any error, because Dr. Trapp or George Fox had brought it forth.

Now if *this universal love*, and *impartial justice*, is the spirit which will *judge the world* at the last day ; how can this spirit be *too soon* or *too much* in us, or what can do us *more hurt* than that which is an *hindrance* of it ? When I was a young scholar of the university, I heard a *great religionist* say in my father's house, that “ if he could believe the late king of France *to be in heaven*, he could not tell *how to wish* to go thither himself.” This was exceeding shocking to all that heard it : yet *something* of this kind of temper, must be supposed to be *more or less* in those, who have, as a *point of orthodoxy*, worked themselves up into a *heartly contempt* and *hatred* of those that are *divided from them*. “ He that has been, all his life long, used to look, with *great abhorrence*, upon those, whom he has called *superstitious bigots, dreaming visionaries, false saints, canting enthusiasts, &c.* must naturally expect they will be *treated* by GOD, as they *have been* by him ; and if *he* had the *keys* of The Kingdom of Heaven, such people would *find it hard* to get a place in it.” But it stands us greatly in hand, to *get rid* of this temper *in the present life* ; for if nothing but *universal love* can enter into The Kingdom of GOD, what can be more necessary for us, than to be *full of this love* before we die ?

We often hear of people of *great zeal* and *orthodoxy*, declaring, on their *death beds*, their *strict attachment* to The Church of England, and making *solemn protestations* against all other churches. But *how much better* would it be, if such persons were to say, “ In this *divided state* of Christendom, I must *conform* to some *outwardly divided part* of it : and, therefore, I have *chosen* to live and die in *outward communion* with The Church of England ; fully believing, that if I *worship* GOD *in spirit and in truth* in this *divided part* of The Church, I shall be as *acceptable* to Him, as if I had been a *faithful member* of the

" ONE WHOLE CHURCH before it was *broken* into separate  
 " parts. But as I am now going out of this *disordered di-*  
 " *vision*, into a more *universal state* of things ; as I am now  
 " falling into *the hands* of THE CREATOR AND LOVER OF  
 " ALL SOULS ; as I am going to THE GOD OF ALL  
 " CHURCHES, to a KINGDOM OF UNIVERSAL LOVE,  
 " which must have *its inhabitants* from all people, nations,  
 " and *languages* of the earth : so, in this spirit of UNIVER-  
 " SAL LOVE, I desire to perform *my last act* of com-  
 " munion in this *divided church* ; uniting and joining, in  
 " heart and spirit, with ALL that is christian, holy, good,  
 " and acceptable to GOD, in all other churches ; praying,  
 " from the bottom of my soul, that *every church* may have  
 " its *saints* ; that GOD'S KINGDOM *may come*, and *His*  
 " *Will be done*, in every *division* of christians and men ; and  
 " that *every thing* that hath breath may praise THE LORD."

Need any one now be told, the *superiour excellency* of this  
 spirit, or its *fitness* to be admitted into THE KINGDOM of  
 UNIVERSAL LOVE ? Need we *any proof*, that nothing but *this*  
*catholic spirit* will carry us *unhurt* by SCHISM, through all  
*those divisions*, which *fleshly wisdom*, the world, and the Devil,  
 have brought into the church. Again : we have often seen  
 learned protestants very zealous in pulling to pieces the lives  
 of the saints of the *Romish church*, and casting all the *re-*  
*proach* and *ridicule* they can upon their *wondrous spirit* ; tho'  
 the lives of the saints of the *primitive church*, written by  
 fathers of the greatest name and authority, are *as fit* to be  
 exposed in the same manner. Now, *whence* does this pro-  
 ceed ? why from a *secret touch* of that spirit, which could  
 not bear to have the late king of France in heaven : it pro-  
 ceeds from a *partial selfish orthodoxy*, which cannot bear to  
 hear or own, that The BLESSING AND SPIRIT OF GOD  
 are *so visible* in a church, *from which* it is divided, and  
*against which* it has so much preached : but if a person be of  
*this spirit*, what does it signify *where* he has his *outward church* ?  
 If a Romish Priest in the north of England, could not bear  
 the *splendour* of a life *so devoted* to GOD, *so fruitful* in all  
 the works of piety and goodness, as was *that* of the late  
 Lady ELIZABETH HASTINGS ; if he should want to *fully*  
 the brightness of her christian graces, and prove her to  
 have been *no saint*, lest it should appear that The SPIRIT  
 OF GOD was *not confined* to the Romish church ; would  
 not *such a zeal* shew a worse spirit than that of *superstition*,  
 a greater *depravity of heart* than the saying now and then



an *Ave Mary*? The more we *believe* or *know* of the *corruptions* and *hindrances* of true piety in The Church of Rome, the more we should *rejoice* to hear, that in every age so many *eminent spirits*, *great saints*, have appeared in it; whom we should thankfully behold, as so many *great lights* hung out by GOD to shew the true way to heaven; as so many *joyful proofs*, that CHRIST is still *present* in that church as well as in *others*, and that *the gates of hell have not prevailed against* or quite overcome it. Who, that has the least spark of heaven in his soul, can help thinking and rejoicing in this manner at the appearance of a *St. Bernard*, a *Teresa*, a *Francis de Sales*, in that church? Who can help praising GOD, that her *invented devotions*, *superstitious use of images*, *invocation of saints* &c. have not so *suppressed* any of the *graces* and *virtues* of an *evangelical perfection* of life, but that amongst *cardinals*, *jesuits*, *priests*, *friars*, *monks*, and *nuns*, numbers have been found, who seemed to live for *no other end*, but to give *glory* to GOD, and *edification* to men; and whose writings have *every thing* in them, that can guide the soul out of *the corruption* of this life, into the *highest union* with GOD? He, who, through a *partial orthodoxy*, is diverted from *feeding* in these green pastures of life; whose *just abhorrence* of *Jesuitical craft* and *worldly policy*, keeps him from *knowing* and *reading* the works of an *Alvares du Pas*, a *Rodrigues*, a *Du Pont*, a *Guillorie*, a *Pere Surin*, and such like Jesuits, has a *greater loss* than he can easily imagine. If any *clergyman* can read the life of *Bartholomeus a Martyribis*, a Spanish archbishop, who sat with great influence at the very *Council of Trent*, without being *edified* by it, and desiring to read it again and again, I know not why he should like the lives of the best of the apostolical fathers: and if any *Protestant Bishop* should read the *Stimulus Pastorum* wrote by this *Popish Prelate*, he must be forced to confess it to be a book, that would have *done honour* to the best Archbishop that The Reformation has to *boast of*. O my GOD, how shall I unlock this *mystery* of things! In the land of *darkness* overrun with *superstition*, where Divine Worship seems to be all *shew* and *ceremony*; there, both amongst *priests* and *people*, Thou hast those, who are fired with the PURE LOVE of Thee; who renounce every thing, for Thee; who are devoted wholly and solely to Thee; who *think* of nothing, *write* of nothing, *desire* nothing, but *the honour*, and *praise*, and *adoration*, that are due to Thee; and who call *all the world* to the maxims of The

*Gospel*, the holiness and perfection of **THE LIFE OF CHRIST** ! But in the regions where light is *sprung up* ; whence superstition is *fled* ; where **ALL** that is *outward* in religion, seems to be *pruned, dressed, and put in its true order* ; there, a *cleansed shell, a whited sepulchre*, seems too generally to *cover* a **DEAD CHRISTIANITY** !

THE **ERROUR OF ALL ERROURS**, and that which makes *the blackest charge* against The Romish Church, is **PERSECUTION**—a *religious sword*, drawn against *the liberty and freedom* of serving **GOD** according to our *best light* ; that is, against **WORSHIPPING THE FATHER IN SPIRIT AND IN TRUTH**. This is the *great whore, the beast, the dragon, the Antichrist*. Now, tho' this is the *frightful monster* of that church ; yet, even here, who, except The Church of England, can throw *the first stone* at her ? Where must we look for a church, that has *so renounced* this *persecuting beast*, as it has renounced the use of *incense*, the sprinklings of *holy water*, and the *extreme unction* of dying persons ? What part of the Reformation *abroad*, has not *practised* and *defended* **PERSECUTION** ? What sect of dissenters *at home*, has not, in *its day of power*, dreadfully *condemned* **TOLERATION** ?

When it shall please **GOD**, to *dispose* the hearts of all princes in the christian world, entirely to *destroy* this **ANTICHRISTIAN BEAST**, and leave *all their subjects* in that **RELIGIOUS FREEDOM WHICH THEY HAVE FROM GOD** ; then *the light* of The Gospel, *the benefit* of its faith, *the power* of its ministers, *the usefulness* of its rites, *the benediction* of its sacraments, will have *proper time and place* to shew themselves : and **THAT RELIGION**, which has *the most* of a Divine Power in it, whose offices and services do *most good* to the heart, whose ministers are *most of all* devoted to **GOD**, and have the *most proof* of The Power and Presence of **CHRIST** with them, will *become*, as it *ought to be*, the **MOST UNIVERSAL** : and by *this destruction* of The Beast, nothing but the *errours, delusions, corruptions, and fictions*, of **EVERY RELIGION**, will be left in a *helpless state*." **ANIMADVERSIONS ON DR. TRAPP'S REPLY.**

When the ground and nature of **REDEMPTION** are intuitively known, the mind is delivered from *all false notions*, not only of schism, church-unity, and toleration ; but of justification by faith and by works,

works, infinite wrath and infinite satisfaction, imputed sin and imputed righteousness, election and reprobation, final apostasy and final perseverance, and the whole cloud of controverted doctrines, that has spread darkness over THE CHURCH OF CHRIST, and shed nothing into it but contention, bitterness, animosity, division, persecution, distress, and death. It is also delivered from *the delusion* of those inquiries, that learning and genius, with more than Mezentian tyranny, have tied to the Gospel doctrine of salvation; and enabled to see, that they are of no more use in fitting fallen man for THE REDEMPTION OF CHRIST, than inquiries into the times of sleeping, waking, and eating, observed by the inhabitants of the moon. Of this kind are many pompous debates in His Lordship's *Doctrine of Grace*; such as, "Whether *the gift of*  
 " *tongues* was *lasting*, or *instantaneous* and *transitory*;  
 " and, whether *the sign* of that gift, was a *sudden*  
 " *flash of lightning* or a *stationary appearance*, in a  
 " *whole*, a *cloven*, an *obtuse*, or a *pyramidal form*."  
 His Lordship, indeed, is quite in raptures, at  
 " the *never to be enough admired* ELEGANCE AND  
 " PROPRIETY in *the choice* of this miracle of *the*  
 " *gift of tongues*, to ATTEST the *real descent* of that  
 " Spirit who was to teach us *all things*; for WORDS,"  
 says His Lordship, " (tho' *unstable*, *shifting*, and  
 " *capricious*, like *the ideas* they represent, p. 86.)  
 " being the human vehicle of our *knowledge*, this  
 " gift was the FITTEST PRECURSOR of the Spirit  
 " of Truth, p. 5." Now, as a proof of what  
 little benefit such speculations are to me, I must  
 own, that I am quite at a loss to conceive, how  
 " the *never to be enough admired* ELEGANCE AND  
 " PROPRIETY of this miracle," can consist in its  
 being the FITTEST PRECURSOR of something that  
 must be supposed *not yet come*, and also consist in

its being *chosen* to ATTEST the *real presence* of some thing that *is already come*; or how *That*, which was merely THE EFFECT and ATTESTATION of *the presence* of The Spirit of Truth, can at the same time be THE PRECURSOR of the Spirit of Truth. For tho' His Lordship is mistaken in saying, that " the apostles did *not* speak with tongues. *till the multitude was come together*, p. 7;" yet the sacred historian is very explicit in informing us, that THIS PRECURSOR of The Spirit, did not make *its appearance*, till AFTER *The Coming* of The Spirit: for before *the multitude came together*, and while the apostles were, as His Lordship says, " in a private room, sequestered and apart," they *BEGAN to speak with tongues*, as The SPIRIT, *who was PRESENT with them*, and *in them*, gave them utterance. Acts ii. 4. I cannot help thinking, therefore, perhaps from a want of TASTE, that " a *never to be enough admired* ELEGANCE AND PROPRIETY" might, with as much precision, have been predicated of The Holy Baptist's *choice* of his RAIMENT; for *camel's hair bound with a leathern girdle*, was a very *fit dress* for THE PRECURSOR of a self-denying suffering Saviour. I must, however, just observe upon His Lordship's argument, that if words are to be supposed the ground of the *elegant precursive* miracle of the gift of tongues, " because words are " the vehicle of *human knowledge*;" they are not *the words* that are equally the vehicle of *human ignorance*; but THE WORDS OF HIM *who spake*, as *never man spake*: and THE WORDS THAT HE SPAKE, THEY ARE SPIRIT, AND THEY ARE LIFE; *to be heard only by those that are of GOD*, John viii. 47; to be explained, and made vital to the soul, *only by THAT SPIRIT*, who is to *teach us all things*, and *lead us into ALL TRUTH*.

Not less illustrious instances of what learning and genius will always be doing for the defence of Christianity,



Christianity, are the long and laboured inquiries about an inspired language, and the nature of human eloquence : and the common effect of all is, to lead readers into the state of poor Martha, who was *busy* and *troubled* with that which was, in itself, unessential and worthless, to the *neglect* of THE ONE THING only needful. But if this strife of words was ever so useful in *preparing* the mind for the reception of GOSPEL-TRUTH, if it could *do all* that which is to be done by *contrition, self-denial, faith, and prayer* ; still it is to be asked, why so much pomp of learning upon an *unknown subject* ? For tho' our whole life was devoted to the study of words, and combating the cavils of infidel-reasoners, who are always conjuring-up *windmill-giants, and armies of sheep*, to lead *Quixotic-minds* from The One Ground of CHRISTIAN REDEMPTION ; yet, if, after all, we are so little acquainted with the nature of language, as to be unable to account even for *its origin*, we must be said to have spent a life of study about an *unknown thing*, and our labour, like that of a dog in a wheel, must leave us on the very spot on which we began to move.

“ In haste as I am, says Mr. Law, to have done troubling your Lordship [the late Bishop of London] I must yet add a word upon Dr. WARBURTON's most theological account of man's *first ability* to speak *articulate words*. “ In judging,” says he, “ only from *the nature of things*, without the surer instruction of revelation, “ one should be apt to embrace the opinion of *Diodorus Siculus*, that the first men lived for some time in woods “ and caves, after *the manner of beasts*, uttering only *confused sounds*. [D. L. Vol. II. pt. 2. p. 95]” And yet it is hardly possible, for a man to make a judgment *more contrary* to the nature of things : for does not *the nature* of almost all animals, beasts, and birds, shew us, that they have all of them a *natural untaught language*, not consisting of *confused sounds*, but altogether *distinct* by an articulate difference, and highly *intelligible* to every one of the



species? If, therefore, *the nature of things* will allow us to suppose, that man was created as perfect in his kind, as the animals were in theirs; then the nature of things will oblige us to affirm, that the first of mankind had, from nature, an *untaught language*, as suitable to the ends of their creation, as useful, as distinct and intelligible to themselves, as that of birds, or beasts, is to them in their several kinds. Now it must not be said, that The Doctor has adopted *the whole opinion* of Diodorus, though so highly (as he thinks) conformable to the nature of things; for he has given up that of man's living in woods and caves, and has only chosen to stand by that which is much the worst part of it, namely his *natural inability* to utter any thing but *confused sounds*. However, to make amends for all this *poverty of speech*, in which man was brought forth by GOD, The Doctor has a *conjecture* how it soon came to be better with him. "In Scripture," says he, "we find, that God taught the first man religion; and can we think, he would not, at the same time, teach him language? Again: when God created man, he made woman for his companion and associate; but the only means of enjoying that benefit, was the use of speech. Can we believe, that he would leave them to get out of the FORLORN CONDITION OF BRUTALITY as they could?" Shocking, and even blasphemous words! for how little short can it be of that, to say, that man, created in THE IMAGE AND LIKENESS OF GOD, was created in a *forlorn condition of brutality*? Has, or can any infidel more despise and ridicule all that is said, both in the Old and New Testament, concerning man's creation, his high birth and destination, his fall and redemption, than is here done? In the Scripture we are told, that man, in the first perfect state of his creation, came forth A LIVING IMAGE AND LIKENESS OF THE ALL-PERFECT GOD; that he came forth, in this distinguished and exalted state of perfection above all other animals of this world, in order to be a Lord and ruler over them. Can there be a more open *ridicule* made of all this, than to hold, that THIS FIRST GLORIOUS IMAGE OF GOD came forth in a *forlorn brutal condition*, unable to utter any thing but dumb and confused sounds? Or what can be more unbecoming a Christian Doctor, than to espouse such a paltry notion from the authority of a Pagan Greek, in full contradiction to all that Moses, CHRIST, and his Apostles, have said, of the first heavenly nature, divine birth, and glorious prerogatives

*prerogatives of man? What a mockery is here made of the whole CHRISTIAN SYSTEM, which supposes man to have fallen from SUCH A HIGH DEGREE OF HEAVENLY UNION WITH GOD, that nothing less than THE BIRTH OF THE SON OF GOD in fallen man, could restore him to that perfection which he had at first? What a folly, to talk of the fall of man, or his possibility of sinning against GOD, if he came out of the hands of GOD in a forlorn condition of brutality? For supposing him to be such, he must have wanted a new birth before he fell, or could possibly be guilty of falling from an heavenly perfection; unless in such a good sense, as a creature born without eyes, may be charged with the guilt of having renounced the perfection of sight.*

But The Doctor comes now to his *full proof*, that man had at first *no articulate speech*, and that he was actually taught it afterwards by God, from these words of Moses: GOD brought every beast of the field, and every fowl of the air, unto Adam, to see what he would call them. And yet so unlucky is The Doctor, that no words in the world can give a higher proof, that Adam had not only an articulate speech, but in such a degree of perfection as none of his natural sons, not the whole tribe of linguists, critics, and grammarians, ever had, or can possibly have. For if it could be supposed, that any man was an hundred times more knowing than The Doctor is, in what he calls his *enigmatic, curiologic, hieroglyphic, emblematic, symbolic PROFUNDITIES*; yet, if all the beasts of the field, and all the fowls of the air, were to be brought before him, to be distinguished from one another by articulate sounds of his voice, even such a man would be as unequal to the task as a *Tom Thumb*. And of all the absurdities that ever were heard of, none can equal that of supposing, that Adam had not an articulate speech, but had it to learn at a time, when he was called to the highest exercise of the highest perfection of language, namely, to distinguish such an infinite number of creatures, by different articulate sounds of his voice: it is like supposing, that a man, whose eyes had no natural power of distinguishing one thing from another, should therefore, and on that account, have all the creatures in the world brought before him, that he might describe every difference in form and figure that belonged to them. And yet The Doctor is so charmed with this sense of the foregoing words, that he fathers it upon Moses as an UNCOMMON ELEGANCE.

He

He proceeds next to *conjure* a GENERALLY RECEIVED opinion, that “Adam gave every creature a name suitable to its nature.” And yet the inspired text directly *affirms* this, saying, *And whatsoever Adam called every living creature, that was its NAME*; that is, that was *true of it*: for, surely, the text would not have said, *that was its name*, if it had not been *true of it*; which it *could not* have been, if it had *mistaken*, or *mispresented* its nature. But, however, in favour of The Doctor, let it be supposed, that Adam neither *did*, nor *could*, name the creatures *suitable* to their natures: and then it will follow, that they were all brought before him *in vain*; that he might as well have named them *before* he saw them, as afterwards; that he was called to do that, which had neither *right* nor *wrong* in it; to say *something*, which was no better than if he had said *the contrary*; and to distinguish creatures by *different names*, but not according to their *different natures*. Of Adam’s *divine ability* to give names to the creatures *suitable to their natures*, much greater things are to be said, which must be left to some other occasion. The language of every creature is *natural*, and *not taught*; it is as much *the effect* of its whole nature, the *joint operation* of its body, soul, and spirit, as *its life* is; and is articulate or not articulate, good or evil, harmonious or horrible, just as *the life* of the creature has more or less of the perfection of a *divine* or *earthly harmony* in it. These words of our SAVIOUR, though spoken on a particular occasion, that *out of the abundance of the HEART the mouth speaketh*, contain the *whole philosophy* of the language of *all creatures*, whether in hell, on earth, or in heaven. No creature *wants* any more teaching, *how to speak* its own language, than it wants to be taught *how to hear*: and if *man* is the only creature in this world, that *wants* to be sent to school; it is the greatest of all proofs, that he has *lost* the original perfection of his nature, and is *dead* to the LIVING WORD OF GOD which he had at *his creation*; and so must learn an A B C language, that is not *natural* to him. If it were not thus, that he is dead to his first heavenly *power of speaking*, it would be as *impossible*, for one man born in this climate to speak *unintelligibly* to a man born in another climate, as for *one angel* to speak *unintelligibly to another*; nor could there be any more *two languages* amongst men on earth, than there are two languages amongst angels in heaven.

Hence

Hence the *shining sons* of verbal literature, whether *critics*, *linguists*, or *grammatical orators*, may see, if they will, that *the mighty province* in which they make such figure, is *procured* for them by man's having *lost ALL THAT WAS GOOD, DIVINE, AND HEAVENLY*, in *the language* of his first perfect nature; otherwise, the *prince* and the *peasant* all round the globe, had had but *one language* on earth, as *angels* have in heaven, as sure as they had but *one nature*." CONFUTATION OF THE DIVINE LEGATION.

Before I take a final leave of His Lordship's Doctrine of Grace, I must obviate an objection that may arise in some minds from the nature of His Lordship's arguments. It will be urged, perhaps, that " what I have attempted to refute in one place, is given up in another; and that the doctrine I am endeavouring to establish against His Lordship's book, His Lordship's book has, some way or other, at least by implication, asserted rather than denied." This is a common difficulty attending the examination of all theological hypotheses, the writers of which, not knowing the ground of *scripture doctrines*, have no certain principles to proceed upon, but reason only from *scripture words*; and, like most state-ministers, forgetting what is past, and giving no attention to what is to come, are solicitous to get rid only of a *present exigency*. But tho' I am not bound to do an impossible thing, reconcile His Lordship's contradictions; yet I know, that the whole nature and power of CHRISTIAN REDEMPTION cannot be more expressly denied and opposed, than it is in the following passage: " NOW, [that is, among us, upon whom the ends of the world are come] The Profession of The Christian Faith is attended with EASE and HONOUR; and THE CONVICTION, which The Weight of HUMAN TESTIMONY, and The Conclusions of HUMAN REASON, afford us of its TRUTH, are ABUNDANTLY SUFFICIENT to SUPPORT us in our RELIGIOUS PERSEVERANCE! p. 114." And



And I know also, that one passage cannot be *more expressly contradicted* by another, than this is by the *concluding passage* of His Lordship's book. It stands thus: "The SUM OF ALL then is this: REASON  
 " *biddeth* us to keep a MEAN: The great philoso-  
 " pher [BACON] *informeth* us, that Nature is not  
 " able to keep a MEAN. What *remains*, but that  
 " we fly to GRACE, which, the greater Apostle  
 " assures us, *is able*: for, *the Spirit helpeth our in-*  
 " *firmities*. Rom. VIII. 26. Nor will there be *any*  
 " danger (when, *in such a disposition*, we apply to  
 " this *Guide of truth*) of abusing its credit by *fa-*  
 " *natical* extremes; for, to *establish the heart with*  
 " Grace, the same Apostle informs us, *is the only*  
 " way to prevent our being *carried about with the*  
 " *divers and strange doctrines* of Deceivers. Heb.  
 " XIII. 9."

Here, all that Mr. Law has proved, upon irrefragable principles, of *the blindness* of REASON, and *the impotence* of NATURE, with all its endowments of *genius* and its accomplishments of *learning*, is, upon *no principle* at all, fully asserted. "REASON  
 " *biddeth* us to keep a MEAN;" that is, REASON ignorantly biddeth us *to do* that which is *impossible*: for, to convict "this MAGISTERIAL FACULTY" of its *ignorance*, "the great philosopher BACON" is produced to give evidence, "that NATURE is *not*  
 " *able* to keep a MEAN;" tho' every *illiterate man* that knows any thing of himself, if not bewildered and baffled by the learned council, would have been *as good an evidence* both against REASON and NATURE, as *the great philosopher BACON*. The *ignorance* of REASON, and the *impotence* of NATURE, therefore, are, by *the confession* of one, and *the great philosopher's evidence* against the other, proved, beyond the possibility of an appeal. "What then *re-*  
 " *main*s?"—What, indeed, but to act upon *that single conclusion* to which all Mr. Law's writings lead us,  
 and



and which His Lordship *calls* Behmenism and Enthusiasm, and, in a total despair of all we are and have in and of *ourselves*, to FLY TO GRACE, which ALONE is able *to do all* that is to be done, and *to supply all* we want: for tho', as St. Paul says, we are so ignorant and weak, as even "NOT TO KNOW *what we should pray for as we ought*, yet The SPIRIT *helpeth our infirmities.*" And when, in *this disposition*, we apply continually to THIS ONLY GUIDE OF TRUTH, and *our hearts are once established with* GRACE, there cannot possibly be *any danger* of being *carried about with the divers and strange doctrines* of DECEIVERS, whether they be *fanatics, zealots, bigots, criticks, philosophers, or poets.* His Lordship also, as capricious children are apt to do with their buildings of cards, has here *overset* the whole fabrick, which he had been laboriously erecting for "The SEAT of the *Constant Abode* and "Supreme *Illumination* of The HOLY GHOST." For when His Lordship brings us to this SUM OF ALL, this last conclusion of FLYING to THAT SPIRIT, as *The Guide of Truth*, who helpeth *all our infirmities*, of which IGNORANCE properly stands in *the context* to represent the whole, Rom. VIII. 26; His Lordship cannot possibly be understood to mean The NEW TESTAMENT, either *as a manuscript* in any publick library, or *as a printed book* in any language or in any edition: but His Lordship must mean, A SPIRIT OF LIFE AND LIGHT *continual* dwelling and operating *in the soul*, as the ONLY POWER that is *capable* of doing what we are *continually to apply* to have done. And, indeed, every heart, as well as His Lordship's, that will but bear *a faithful testimony* to its own experience, must confess, that if The HOLY SPIRIT was to keep *His Constant Abode* in the Books of The New Testament *for ever*, ALL ITS INFIRMITIES must be *for ever* UNHELPED.

Of the *blindness* and *weakness* confessed and testified in this concluding passage, His Lordship had just before drawn a melancholy picture, in which “ the *indiscretions* of REASON and LEARNING in “ *the defence* of The Gospel, and the *advantages* “ which *infidel cavillers* have always taken of them,” are grouped with a masterly hand. The dispute between the opposers and defenders of The Gospel, has, indeed, always been a vain contention about empty words, and historical facts, branched into forms and modes of dividing one church from another ; and as long as it lasts, the opposer will always enjoy the IMAGINARY SATISFACTION of “ *discrediting* The Gospel upon *the principles* of its “ *defender.*” But The Gospel is not a history of any *absent, distant, or foreign* thing ; but is solely a manifestation of an *inherent, real, essential*, LIFE and DEATH in every son of Adam, grounded on the certainty of his *first angelical nature*, on the certainty of his *real fall from that nature* into an animal earthly life of impure flesh and blood, and on the certainty of an *inward redemption* from it by the Divine Nature *born again* in his soul. To enter into arguments, therefore, for the credibility of The Gospel history ; the reasonableness of its creeds, institutions, and usages ; and the duty of man to receive things above, but not contrary to his reason ; is wandering from the true point in question, and only helping The Deist to oppose The Gospel, with a shew of argument which he must necessarily want was The Gospel left to stand upon its own foundation. And if The Deist should give up such a cause as this, and *change sides*, he could only be said to have *changed his opinion* about words and facts, without any more alteration or improvement of *the state of his life*, than if he had only altered his opinion about things in dispute amongst the antient philosophers. The Gospel has but one ground,

ground, *the fall of man* from a DIVINE LIFE ; it has but one nature, *the restoration* of man to the DIVINE LIFE from which he is fallen. This is THE CHRISTIANITY that began with the fall, and has been preached ever since to every son of fallen man, in every corner of the world ; and by the same preacher that tells every man, that he ought to be better than he is : for was not man fallen from a better state than that which he is now in, he could no more be ashamed at any thing that his nature prompts him to do, than the ox is ashamed at breaking into a good pasture. Churches and creeds, therefore, doctrines above and contrary to reason, prophecies and miracles of the Old and New Testaments, and all historical facts and systems of opinion, have no place in the debate between The Christian and The Infidel ; and nothing can reach the truth of it, but that which proves with certainty, that man has, or has not, lost a Divine Life. If he is thus fallen, has died this death to a Divine Life ; then, the nature and necessity of The Christian New-Birth sufficiently proves itself : if he is not thus fallen, but stands in that state and degree of life in which GOD created him, The Deist has reason enough to reject the Christian scheme of Redemption. In this inquiry, however, The Deist is brought home to himself, to the realities of his own life and state, the condition of the world in which he lives, and the perfections of that GOD in whom he professes to believe : but while the fall of man from a Divine Life, is not made, in the debate, as it is in itself, the sole ground of Christian Redemption ; The Deist can never be persuaded, that a set of scholastic logical opinions about facts doctrines and church institutions, or a set of logical objections against them, can make the soul of man either an eternal angel or an eternal devil : and he would be rather tempted to think, that there

neither heaven nor hell; than believe, that such a variety of advocates for different churches and systems of opinion, all condemning and all condemned by one another, are to find Heaven open to receive them, and that he who is equally led by opinion to oppose them all is doomed to hell.

CHRIST said, *Come unto me, all ye that labour and are heavy laden, and I will give you REST.* This invitation excluded the rational heathen, the infidel Sadducee, and the self-righteous, self-confiding, self-admiring Pharisee, not less than the ignorant, illiterate, dissolute, and unrepenting Publican. They are only the weary and heavy laden, that are fitted to be converts to The Gospel; and, therefore, there is no way of helping man to be a Christian, but by bringing him into a full perception of the evil, burthen, and vanity, of his natural state. If he cannot be made sensible of this, we must leave him to himself in his natural state, till some good Providence awakens him out of it; and not make proposals to him of the reasonableness of believing The HOLY TRINITY, The Incarnation of The SON OF GOD, and the necessity of his sufferings and death; nor press him to deny himself, and forsake all that he hath in the enjoyments of his present life, in order to be reconciled to GOD. For this method is full as absurd, as to enter into a solemn debate with a confessed atheist, about the reasonableness of worshipping GOD in spirit and in truth: for, as the existence of GOD is the only ground of proving, that He ought to be worshipped in spirit and in truth; so, the certainty and belief of our fallen state, is the only ground of shewing the mysteries of Redemption, and the duties that arise from them: and he that disowns the fall of man from a Divine Life, has all the same reason for rejecting  
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The Myſteries of Salvation, as The Atheiſt has to reject the doctrine of a ſpiritual worſhip of GOD. To expoſe The Myſteries of Salvation, therefore, to the wrangle of a debate with an Unbeliever of the fall of man, which Myſteries have no other ground to ſtand upon, is not only helping him to an eaſy triumph, but is the moſt likely method to prevent his ever being a Chriſtian; for ſeeing how eaſily he can ridicule Myſteries, which, to him in his preſent ſtate, have no reaſonableneſs in them, he is put into the moſt likely way of living and dying in a hardened contempt of them. On the contrary, if no offers are made The Unbeliever of any other Chriſtianity, but that which is to begin with the acknowledged ſenſibility of the fall of human nature from its firſt Divine Life, he is withheld from all power and pretence of meddling with The Myſteries of Salvation. The one buſineſs then upon his hands, if he will ſtill hold out, muſt be to deny the evidence of his ſenſes, and maintain, that man is not fallen, but is, by nature, holy juſt and good, and happy both in body and ſoul; and that mankind, and the world they are in, have all that goodneſs and happineſs, which they could be ſuppoſed to have from AN INFINITELY GOOD AND HAPPY GOD, Who can will nothing in the creature but goodneſs and happineſs. Here The Deist is brought to his proper work, and all the contradiction to ſenſe and reaſon will lie on his ſide; Chriſtianity is ſet upon its true ground; and whoever thus defends it, as it ought to be defended, not only does juſtice to The Chriſtian Cauſe, but acts the moſt friendly and kind part towards thoſe, who oppoſe it merely thro' a miſunderſtanding of its true ground and nature. For Deism has no natural foundation or ground of its own, to ſtand upon; it does not grow from any root or ſtrength



within itself; but is what it is, merely from the *bad state* of Christendom, and the miserable use that *heathenish learning* and *worldly policy* have made of The Gospel. If Deism seems to itself to be *strong* and *well-grounded*, it is merely because it can so easily object to *church-doctrines* and *scholastic opinions*: if it seems to itself to be *good*, it is because it can so easily expose *the evils* which Christians and Churches bring upon one another: if it seems to itself to be *highly rational*, it is because it is free from that number of *absurdities* and *contradictions*, which Christian Churches lay to each others charge: lastly, if it keeps off all fearful forebodings of the consequences of *not receiving* The Gospel, it is because it so plainly sees, that Christians say, *hail master!* kiss The Gospel, and then *break every part of it*. This is the true height, and depth, and total strength of Deism; and the writings of all its patrons, from Hobbes to Bolingbroke, are a proof of it. But when all controversy about facts, doctrines, and opinions, is removed from the merits of the cause, and it is left to this one, short, plain, and decisive point, the fall of man from his first Divine Life; a fall, demonstrated by every height and depth of nature, by every kind of evil sin and misery in the world, by every thing we know of GOD, ourselves, and the world we live in; the ground and foundation of Christianity is undeniable, and no one can be too speedy a convert to the belief of it: and as The Christian Redemption is, in its whole nature, nothing but the one, true, and only possible way, of delivering man from his miserable state in this world, it is the most intelligible and desirable thing that the heart of man can think of. And thus, Deism can no longer be *founded on argument*, and Christianity is as self-evident as our senses. All learning, either for or  
against

against it, is useless: it stands upon a foundation superiour to human learning; and may be the sure possession of *every illiterate man*, who has sense enough to know, whether he is *happy* or *unhappy*, *good* or *evil*: it stands in the fullest degree of nearness and plainness to all men; it is as simple and plain as *the feeling* our own darkness, impurity, and wretchedness, and as natural as *the desire* of being saved and delivered from them \*.

But His Lordship's picture of "the *follies, errors, and miscarriages* of his learned predecessors in the defence of The Gospel, and *the advantages* which both infidels and fanatics have always taken of them," was drawn, not so much to shew the vain and erratic nature of the dispute, and the necessity of keeping it to its central point, as to turn the expectation and dependence of the defenceless Christian world to a *new defence* of Christianity which His Lordship himself is providing for it. And it is to be built, it seems, upon this new distinction—"To *instruct* the world in *wisdom* and *righteousness*, was but the SECONDARY end of CHRIST's mission, which, as those instructions might be *neglected* and *forgotten*, it was in man's power to *defeat*: the FIRST and PRIMARY was, to become the *sanctification* and *redemption* of the world, which cannot possibly be *frustrated* or rendered *ineffectual*; for it is not in man's power to make that to be *undone*, which is once *done* and *perfected*." That is, the *sanctification* which cannot be *frustrated* or rendered *ineffectual*, it is in man's power, thro' that perverseness of his *unsanctified nature* which makes him *neglect* and *forget* the instructions in *wisdom* and *righteousness* ("the *strongest attractions*," His Lordship

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says,

\* These thoughts are chiefly taken from "The Way to Divine Knowledge."

says, “ by which a rational religion can draw free “ agents”) to *defeat*; and that is *done* and *perfected*, which, thro’ the perverseness of man’s *un-sanctified nature*, is still *undone*. This distinction is assumed upon *the authority* of St. Paul, p. 336, 7, who, without the *least distinction*, tells the Corinthians in his first epistle, chap. i. 30, that “ CHRIST “ JESUS is of GOD equally and essentially made “ unto us WISDOM, and RIGHTEOUSNESS, and SANC- “ TIFICATION, and REDEMPTION.” Now by what rules of criticism has His Lordship discovered, that *any distinction* of parts, into *primary* and *secondary*, *common* and *peculiar*, *accidental* and *essential*, is or can be intended in these united constituent characters of The REDEEMER OF THE WORLD? or that The Apostle, when he says, CHRIST JESUS is made unto us *wisdom* and *righteousness*, means no more, than “ his giving instructions in moral “ virtue,” which it is in man’s power to *neglect* and *forget* as easily as the instructions of Socrates? But even Socrates, His Lordship says, p. 329, “ by “ *preaching up* moral virtue, and *dying* to bear wit- “ nesses to *the unity* of the Godhead, was made, to “ the Grecian people, and, by means of their ex- “ tended commerce of *politeness*, to the rest of man- “ kind, *wisdom* and *righteousness*, NOT LESS than “ JESUS:” and does not this, whatever His Lordship may say “ of the two other attributes of “ *sanctification* and *redemption*,” “ degrade HIM,” whom The Apostle calls, in the 24th verse, The WISDOM OF GOD, the *only wisdom* that He is or can be to man, “ to the low condition of a Grecian “ *Sophist*?” That the Corinthians might no longer *glory in men*, nor let *their faith stand in the wisdom of men*, but solely in the power of GOD, The Apostle’s argument in the beginning of this epistle, is expressly to shew, that the *wisdom* of men is

*foolishness*

*foolishness* with GOD ; that the *outward instructions* even of *inspired teachers*, have at best but a *ministerial* service ; and that DIVINE WISDOM can only be communicated to the soul by The SPIRIT OF GOD dwelling and operating in it: CHRIST JESUS, therefore, THE POWER AND THE WISDOM OF GOD, is the *sanctification* and *redemption* of the world, because He alone is its DIVINE WISDOM AND RIGHTEOUSNESS ; and He is its wisdom and righteousness, not by “ such outward instructions ” in moral virtue, as men may *neglect* or *forget*,” but solely by the *regeneration* of that Heavenly Life which is born of His own DIVINE NATURE AND SPIRIT. Accordingly, the same Apostle says, that *he, who hath not* this wise, righteous, and sanctifying SPIRIT OF CHRIST, *is none of His*—an instance that could not be given, without supposing a case, where *Sanctification* and *Redemption* were not only “ not done and perfected,” but where they had no place ; that *if any man be in CHRIST*, and consequently a partaker of His redemption, *he is a new creature*, and a partaker of His *sanctification* ; and that *those only are The SONS OF GOD, who are led by The SPIRIT OF GOD*. To as many, says St. John, *as received THIS WORD AND WISDOM OF GOD, The Light* not only of *this world*, but of all nature and creature, *to them gave He POWER to become The SONS OF GOD ; which are BORN, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD*. Sanctification and Redemption, therefore, can only then be “ done and perfected,” when the *sinful nature* is subdued and destroyed : but nothing can *subdue* and *destroy* the sinful nature, but THAT DIVINE POWER, by which we become SONS OF GOD ; and our sins are only then *blotted out*, or *done away*, when an *unsinning nature*, or a birth of GOD that



*sinneth not*, is the ruling life within us. CHRIST, by His incarnation, life, sufferings, death, resurrection, and ascension, obtained power, as The Second Adam, to restore to man all that was lost by The First Adam—not his *natural life and immortality*, which he *never lost*; but that SUPERNATURAL DIVINE IMMORTAL LIFE of *wisdom, righteousness, and holiness*, which was THE WHOLE of “his *lost inheritance*,” and which only could redeem him from the state of devils; who, tho’ possessing *the same natural life and immortality* that man possesses, are yet heirs of *eternal death*. The *sanctification and redemption* of the world from the *evil and curse of sin*, therefore, cannot be “done and perfected,” till it is delivered from *the power of sin*; and those only are *partakers* of CHRIST’S REDEMPTION, who are *partakers* of HIS DIVINE NATURE, and in whom He is become A LIVING PRINCIPLE of *Wisdom, and Righteousness, and Sanctification, and Redemption*. This alone is THE FAITH that is *founded on a rock*, “impregnable to men and demons, to the sophisms of *infidelity* and “the prestiges of *imposture*.” And to teach a *Sanctification and Redemption* from CHRIST as “done and perfected,” where the *wisdom, the righteousness, and the holiness* of CHRIST, are not beginning *to live* in man as *they lived* in CHRIST, thro’ *the power* of a DIVINE LIFE *born of Him*; or as that, which *no negligence, forgetfulness, perverseness or malice* of man, can *frustrate* and render *ineffectual*; is a species of *antinomianism*, not less dangerous than any that has been adopted by the followers of the Moravian Count Zinzendorf.

“All defences on fanciful and unscriptural systems, only supply new arms to the various adversaries of our faith;” and if this *fanciful and unscriptural distinction* in the all-perfect character of

JESUS



JESUS CHRIST, as our *wisdom and righteousness*, and as our *sanctification and redemption*, is to be the ground of the *new defence* of Christianity, the *theological dictator* of the next age will only find *more subjects* to heighten the group of the same gloomy picture; and have just the same opportunity, of recommending *his own projects* for the defence of The Gospel, by condemning *the projects* of all his learned predecessors.

But not to prejudge an unpublished work, we may instance in what is already sufficiently known to the Christian world, The D. L. of Moses, which is continually referred to for the decision of every doubt and difficulty, as if it was *another seat* for the Constant Abode and Supreme Illumination of The HOLY GHOST—will it not remain a question as long as the knowledge of books shall last, What that has done towards raising man out of his darkness and impurity, and fitting him for the communication of that DIVINE LIFE of *wisdom, and righteousness, and holiness*, which is his *ONLY sanctification and redemption*? The best that can be said of it, is, that it is an eminent instance of the truth of this observation, which has been already made, that “ If Reason will *defend* The MYSTERIES OF  
 “ REDEMPTION, without *knowing* the true ground  
 “ on which they stand, or *why* they must be as  
 “ they are from *the nature of the thing*; the more  
 “ *zealous* and *learned* the defender is, the more *er-*  
 “ *rours* must he fall into in the defence of them;  
 “ for the greater the *strength* is that works WITH-  
 “ OUT LIGHT, the more *extravagancies* it must pro-  
 “ duce.” But it has been the source of an endless controversy; it has offended, disturbed, and grieved many minds, that are not less illustrious for genius, learning, and zeal, than the authour’s; and Truth has not yet been suffered to interpose

for the decision of the dispute. The ground of contention still remains, tho' the combatants are withdrawn: for not being invested by Nature with that impenetrable panoply which covered the, *therefore only*, HAPLESS AUTHOUR, "*their spirit was rebuked*;" and they left the field, not because the light of conviction led them from it in peace, but because they were sick and weary of a vain and disgustful contest.

"Doctor Warburton," says Mr. Law, "has, by strength of *genius*, and great *industry*, amassed together no small heap of learned decisions of points and doctrines, as well *heathenish* as *christian*; much the greatest part of which The Christian Reader will find himself obliged to *drive out of his thoughts*, as soon as he can in good earnest say with the jailor, *What must I do to be saved?* This collection of decisions, he calls his *projected defence of christianity*: but A PROJECT in defence of *Christianity*, is not more promising, than A TRAP to catch *humility*; the nature of things allows no more of the one than of the other. To be a *defender* of Christianity, is to be a defender of CHRIST; but *none* can defend him in any other sense or degree, but *so far* as he is HIS FOLLOWER. To be with CHRIST, is *to walk as HE walked*; and he that is not *so* with Him, is *against* Him, and is rejected as an *enemy*, though he should say, that he had *propheesied* and wrought miracles in his Name.

There are *two ways* of embracing Christianity; the one is as a *sinner*, the other as a *scholar*: the former is the way taught by CHRIST and his apostles; the latter is the *invention of men*, fallen from THE SPIRIT AND TRUTH OF THE CHRISTIAN LIFE under the power of *natural reason* and *verbal learning*. A change that has some likeness to that, which happened to the good light of the heathen world: the *original philosophers*, who lived what they said, were succeeded by a race of *sophists*, who had *no wisdom* of philosophy, but that of *descanting upon, disputing, and writing about*, what the philosophers had taught. Now, the *two ways* abovementioned, are not to be considered, as only the one *better* than the other; but in such a difference, as *right* and *wrong*, *true* and *false*, bear to one another: for there is *no possibility* of *entering*, or taking *one progressive step*

*step* in Christianity, but as a *sinner* ; it has *no errand*, but to the *sinner* ; has *no relief*, but for *sin* ; and nothing can *receive* it, but the heart *wounded* by, and *wearied* with the burthen of, *its own sin*. All The Gospel is but a *foreign tale*, a *dead letter*, to the most *logically learned man* in the world, who does not *find* and *feel* in the depth of his soul, that *all the reasonableness* and *excellency* of Gospel Truth, lies in that fund of *sin*, *impurity*, and *corrupt tempers*, which is and must be *inseparable* from him, *till IN CHRIST JESUS HE IS BORN AGAIN FROM ABOVE*. Every other *confession* of the reasonableness and excellency of The Christian Religion, but that which *the conviction of sin and misery in the soul* makes of it, is but like *the praise of a by-stander*, who commends *something* in which he has *no concern*. And if The Doctor, in his *application* to The Deists, had pressed home this *affecting truth*, which stands at the door of *every man's heart*, and is the *only ground* of Christian Redemption, he had shewn a *better care* and concern for their souls, and had *done more* to awaken them out of their infidelity, than by all his *wit* and *satyr* in the dedication of his book to them. For like *begets* like ; love and seriousness in the *speaker*, beget love and seriousness in the *hearer* ; and he that has no *earnestness* towards unbelievers, but that of persuading them *not to lose their share* of The LOVE AND MERCY of GOD IN CHRIST JESUS towards *fallen helpless man*, must and can only do it, in the *language* and *spirit* of THAT LOVE AND GOODNESS, in whose arms he *longs* to see them *embraced* \*.

But as no man ever came to CHRIST, but because he was *weary* and *heavy laden* with the burthen of *his own natural disorders*, and *wanted rest* to his disturbed soul ; so nothing can *help man* to find the *necessity* of coming to CHRIST, but that which helps him to *find* and *feel* a misery of *sin* and *corruption*, which, in some, the *cares* and *pleasures* of this life, and, in others, the happiness of finding themselves *wits* and *polite scholars*, never *suffered* them to feel before. Our LORD'S PARABLE OF THE PRODIGAL SON contains *the whole matter* between GOD and fallen man : it relates nothing *particular* to this or that person ; but sets forth the strict truth of *every man's state* with regard to his

\* An example of *such an address* to Deists as is here recommended to his Lordship, the Reader may find both in Mr. LAW'S *Appeal*, and in his *Demonstration of the gross and fundamental errors of The Plain Account of the Sacrament*.

his Heavenly Father. Every son of Adam has every thing *in him*, that is said of *that prodigal*: he has *lost* his first state and condition, as he did; is *wandered as far* from his Heavenly Father and Country; has *abused* and *wasted* his Father's Blessings; and is that *very poor swineherd* craving husks *in a land of famine*, instead of living in the *Paradisical Glory* of his Father's Family. To every reader of that parable, it may be justly said, *THOU art the man!* And no son of Adam, *do what he will*, can possibly come out of the *poverty, shame, and misery of his fallen state*, till he finds, and feels, and confesses from the bottom of his heart, *all that*, which The PENITENT PRODIGAL *found, felt, and confessed.*" CONFUTATION OF THE DIVINE LEGATION, &c. p. 151—154.

"The *fastidious caviller*, p. 337, finds no difficulty in *discrediting*" systems and hypotheses from *every topic*; but "to discredit The GOSPEL OF JESUS CHRIST from *any topic*," is as little in the power of "men or demons," as to weaken the foundations of Heaven. The precepts of the New Testament, are no more "THE PRINCIPLES" of holiness in a Christian; than "the Socratic, or any other, instructions," were "THE PRINCIPLES" of moral virtue in a Gentile:" and "the wickedness of Pagans," which was always one and the same opposition to The Renewal of The Divine Life in the fallen soul, was always as much AGAINST PRINCIPLE, *the law written in their hearts*, Rom. ii. 15. as the wickedness of Christians has been. [Doct. of Grace, p. 338] But tho' the *unholy state* of the christian world, and the *little alteration* that the belief of a REDEEMING CHRIST COME IN THE SPIRIT, makes in the *worldly, sensual, selfish, and devilish tempers* of its professors, may be an objection from the quarter of infidelity, that fanciful and projecting defenders know not how to ward off; yet it has nothing to do with The GOSPEL OF CHRIST, but, so far as it is founded upon fact, to prove, that The GOSPEL OF CHRIST



is *not received*; and that men can resist and deny *its power*, while they contend for the *lifeless form*, and the *empty name*. CHRISTIANITY no more wants the *wit and learning* of man for its *defence*, than OMNIPOTENCE wants his *strength* for its *support*; as it can be *proved*, so it can be *defended* by nothing but *itself*; and he whose only study, desire, and prayer is, that The REDEEMING POWER OF CHRIST may be manifested in the *spirit, form, and actions of his life*, will do CHRISTIANITY infinitely *more honour*, than can possibly be done by “ the “ most elaborate treatise on *The Doctrine of Redemption*” that learning and argument can set forth. The GOSPEL OF JESUS CHRIST is no where received, but where men are *turned* from the world and themselves to GOD; it prevails no further, than *Righteousness, Peace, and Joy in The Holy Ghost*, prevail; and, therefore, that “ none can “ be a *defender* of CHRIST, but *so far* as he is His “ FOLLOWER,” is *the only principle* upon which The Church can securely withstand “ the storm of “ infidelity, let it beat from what quarter it may. Doct. of Grace, p. 327.” “ Not every one,” says CHRIST, “ that faith unto me, Lord, Lord, “ shall enter into The Kingdom of Heaven; but “ he that *DOETH THE WILL* of my FATHER which “ is in Heaven. Many will say to me in that day, “ Lord, Lord, have we not *prophefied* in thy name? “ and in thy name have *cast out devils*? and in thy “ name *done many wonderful works*? And then will I “ profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity! *Therefore*, “ whosoever heareth these sayings of mine, and “ DOETH THEM, I will liken him unto a wise man, “ which *built his house* upon A ROCK: and *the “ rain descended, and the floods came, and the winds “ blew, and beat upon that house, and it FELL NOT; “ for*



“ for it was founded upon A ROCK.” Upon this principle, that “ none can be a *defender* of CHRIST, “ but *so far* as he is HIS FOLLOWER,” Mr. Law has written the following exhortations to his brethren of the clergy: they are of a very *different nature* from those given by His Lordship, and, therefore, are here produced in contrast: and if *the value* of both could be tried by a fair experiment, it would be soon known, which had the *superiour tendency* to form a clergy, that would DO MOST HONOUR to the *heavenly mission* of their DIVINE MASTER, and be BEST ABLE to *put to silence the ignorance of foolish men*.

The whole Christian world, from the time of our SAVIOUR to this Day, has been praying, *Thy Kingdom come, Thy Will be done on earth as it is in Heaven*. Sacraments, divine worship, and the order of the clergy, are appointed as *ministerial helps* for this end, to raise, set up, and establish, this KINGDOM OF GOD on earth. *The fall of man brought forth* the kingdom of this world: sin, in all shapes, is nothing else but *the will of man* driving on in a state of *self-motion*, and *self-government*, following the workings of a nature *broken off* from its dependency upon, and union with, THE DIVINE WILL. All the evil and misery in the creation, arises *only and solely* from this one cause. There is not the smallest degree of *distraction, pain, or punishment*, either *within* us, or *without* us, but what is owing to this, that man stands *out of* his place, is not *in, and under*, and *united to* GOD as he should be, as the nature of things require. GOD created every thing to *partake of His Own Nature*, to have some degree and share of *His Own Life and Happiness*. Nothing can be good or evil, happy or unhappy, but as it does or does not *stand* in the same degree of *Divine Life* in which it was created; receiving in GOD, and from GOD, all that good that it is *capable of*; and co-operating with, and under Him, according to the nature of its powers and perfections. As soon as it turns *to itself*, and would, as it were, have a *sound of its own*, it breaks off from the *Divine Harmony*, and falls into the misery of *its own discord*; and all its workings then are only so many sorts of *torment*, or ways of feeling *its own poverty*. The REDEMPTION of mankind

kind can only then be *effected*, the harmony of the creation can only then be *restored*, when The WILL OF GOD is the will of *every creature*. For this reason our BLESSED LORD, having taken upon Him a created nature, so continually declares against the doing any thing *of himself*; and always appeals to The WILL OF GOD, as the *only motive* and *end* of every thing he did, saying, that it was *his meat and drink to do The Will of Him that sent him*. What now can be so desirable to a sober sensible man, as to have the *vain disorderly passions* of his own corrupted heart *removed* from him; to be filled with such *unity, love, and concord*, as flows from GOD; to stand *united* to, and *co-operating* with, the Divine Goodness; willing nothing, but what GOD wills; loving nothing but what GOD loves; and doing all the good that he can to *every creature*, from a principle of *love and conformity* to GOD? Then The Kingdom of GOD is come, and His Will is done in *that soul*, as it is done in *heaven*. Then heaven itself is in the soul; and the life and conversation of the soul is in heaven. From such a man the curse of this world is *removed*; he walks upon *consecrated ground*; and every thing he meets, every thing that happens to him, helps forward his *union and communion* with GOD. For it is *the state of our will*, that makes *the state of our life*: and when we receive every thing *from GOD*, and do every thing *for GOD*, every thing does us the *same good*, and helps us to the same degree of happiness. *Sickness and health, prosperity, and adversity*, bless and purify such a soul in the *same degree*: as it turns every thing *towards GOD*, so every thing becomes *divine* to it. For he that *seeks GOD* in every thing, is sure to *find GOD* in every thing. When we thus live wholly unto GOD, GOD is wholly ours, and we are then happy in all the happiness of GOD; for by uniting with him in *heart, and will, and spirit*, we are united to All that He is and has in Himself. This is the purity and perfection of life that we pray for in The LORD's Prayer, that *GOD's Kingdom may come, and His Will be done in us, as it is in heaven*. And this we may be sure is not only *necessary*, but *attainable* by us, or our SAVIOUR would not have made it a part of our daily prayer.

It may now then justly be asked, have we yet *obtained* that, which we have been so long, and so universally *praying for*? Can we look upon the church of this nation, as draw-

drawing *near*, or even *tending* to this state of perfection? Can we be carried to any *one parish*, either in *town* or *country*, where it can with truth be said of any *one pastor* and his *flock*, that *there* The Kingdom of GOD is *coming*, and His Will *begins* to be done on earth, as it is done in heaven? Can we, therefore, find any *one parish*, where the *pastor* has not *great reason* to pray, both for himself and his flock, that they may enter *much farther* into The Spirit and Practice of Christianity, than they have yet entered; that The Gospel may have *much greater* power over them, than it hath yet had; and that they all may, with a most awakening conviction, *see* and *understand* what it is, that has made so *divine* and *powerful* a religion, so without its *proper effect* upon them? For if the case be thus, if we stand at this *amazing distance* from that state of perfection to which CHRIST has called us, tho' we have His infallible promise to be *with us* to the end of the world, to assist us with *such power* and *strength* from above, as to obtain, and do every thing that we pray for, through a *right faith* in Him, and *conformity* to his laws and example; if the case be thus, does not *heaven* and *earth* seem to call upon *every minister* of The Gospel, to take *some share* to himself of this *miserable state of things*, and to endeavour to convince both *himself* and his *flock*, that they have not yet been Christians in *true earnest*; that they have professed CHRIST, with *the tempers* of Jews and Heathens; that they have not yet entered into the *narrow way* that leads to life; that they have not yet enough *renounced the world*; not enough *denied themselves*; not enough *emptied their hearts* of passions hurtful to piety; not enough *offered* and *devoted themselves* to GOD; not enough made The Spirit of Religion *the spirit of their lives*; not enough *sought for* strength and deliverance from sin, by a *firm and living faith* in JESUS CHRIST, who is made *righteousness* and *sanctification* to every sinner that turns to GOD thro' faith in him; not enough prayed and desired, that they might be *born again* of GOD by the awakening and quickening the *incorruptible seed* of Divine Life in their souls, so that CHRIST may be truly said to be *formed in them*; not enough prayed and desired, to be *every where*, and on *all occasions*, under the *perpetual influence* and *guidance* of The HOLY SPIRIT, that they may think, and say, and *do every thing* by His Holy Inspiration; not enough looked to that *first and great commandment*, of loving GOD with our *whole heart* and *whole strength*; not enough endeavoured

voured to keep *the next*, which is like unto it, that of loving our neighbour, *as we love ourselves*; not enough renounced such conformities to the fashions and customs of the world, as greatly corrupt the heart, and grieve and separate The HOLY SPIRIT from it. Now, which way soever we consider *the lamentable state of religion* amongst us, whether they be evils *within* or *without* the church; no evil can be removed, nor any remedy be procured by us of *the clergy*, but in this *one way*; That every individual of the order, from the highest to the lowest, begin in right earnest *with himself*, open the book of *his own heart and life*, and consider seriously in The Presence of GOD, whether, according to *his degree* in the ecclesiastical function, the world has had its due share of salt and light from him; whether *all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life*, has been so openly so constantly discouraged and renounced by him, that the *whole form* of his life has been one loud continual call to all orders of christians, to set their affections on things above; to mind only the *one thing needful*; to have nothing at heart, but to be in CHRIST *new creatures*; seeking, intending, desiring nothing, through the pilgrimage of this life, but to *live unspotted from the world*, and to obtain every height of holiness, and heavenly affection, which becomes those who are to be called *Sons and Heirs of GOD with CHRIST JESUS*. If Religion was at this time in a most *flourishing state* amongst us, abounding with such congregations as made up the *primitive church*, it would be *great injustice* to suppose, that *the clergy* had not, under GOD, been the *chief instruments* of building it up to such a state of perfection; since they are considered by our SAVIOUR Himself, as the *salt and light* of the world, which are to *preserve it* both from darkness and corruption. Seeing then, that an *universal corruption of manners* is on all hands confessed to have overspread this Christian nation, and the *true spirit* of Religion hardly *any-where* to be seen; nothing can be more reasonable *in itself*, more suitable to the *present state* of things, than for every clergyman, wherever *his lot* is fallen, to suspect himself to have, in some degree or other, contributed to this common calamity, and to be *more or less* chargeable with the guilt of it, and to try to discover his *own state*, by such like questions as these, laid home to his conscience. If Christianity has not done *that* to my flock which is the *only end* and intent of it, is there nothing of this *failure* chargeable upon my conduct over it?



it? Can my **RIGHTEOUS JUDGE** lay nothing grievous to *my charge* on that account? Can *my own heart* bear me witness, that I did not run in *my own will*, was not driven by *human passions*, but staid and waited till The **HOLY SPIRIT** called me to this office? Have I not undertaken *the care* of others souls, *before* I had ever any true and real care of *my own*? Have I not presumed to *convert* and *strengthen* others, *before* I was converted *myself*? To preach by *hearsay* of the grace, and mercy, and salvation, of The Gospel, whilst I myself was an *obedient slave* to sin? Have I not taken upon me to *explain* and *lay open* the mysteries of **GOD'S LOVE IN CHRIST JESUS**, *before* they had had their *proper entrance* into my own soul? Has my own *repentance*, *compunction*, *deep sensibility* of the burden of sin, and *want* of a **SAVIOUR**, taught me how to make *the terrours* of the **LORD** known in the depth of *every man's heart*, and to awaken and pierce the *consciences* of sinners? Has my own *true and living faith* in **CHRIST** my Saviour, my own *experience* of the atoning, cleansing, sanctifying power of his precious blood, enabled me with great boldness to tell *all sinners*, that, to *the faith which worketh by love*, **CHRIST** always and infallibly saith, what He said in the gospel, *Thy sins are forgiven: thy faith hath saved thee; go in peace*? Can my own heart, and **GOD**, who is greater than our hearts, *bear me witness*, that in my sacred office I have not *sought myself*, or *my own things*, but the things of **JESUS CHRIST**? If I have changed *one flock* or *station* for another, or added *one cure* to another, have I done it in *singleness of heart*, *as unto The LORD*, and not *for myself*? Has all that I have *sought* or *done* of this kind, been *only* from *this motive*, and in *this view*, that I might be *more truly faithful* to Him that hath called me, and be *more and more spent and sacrificed* for the salvation of souls? Have I neglected no means of *fitting and preparing myself* for the illuminations of **GOD'S HOLY SPIRIT**, which alone can *enable me* in any measure to speak to, and work upon, the *hearts and consciences* of men? Have I earnestly *longed* and *laboured after* every kind and degree of inward and outward holiness and purity of *body, soul, and spirit*, that my *standing at the altar* may be acceptable to **GOD**, and my prayers and intercessions for my flock *avail much* before Him? Has my own *self-denial*, *renunciation of the world*, and *love of The CROSS OF CHRIST*, enabled me to preach up those duties in their *full extent*? Has my *own strictly pious use* of the things of this world, *my own*  
readiness



*readiness* to relieve and assist every creature to the utmost extent of my ability, fitted me to *call others* to these things with power and authority ? Have *all ages and conditions* of people under my care had their proper instruction and warning from me, so that I have *spared* no folly, vanity, indulgence, or conformity to the world, that *hurts* mens souls, and *hinders* their progress in piety ? Have I done all that by *my prayers and preaching, life and example*, which CHRIST expects from those whom he has enjoined to *feed His sheep* ? Can my flock, by looking at *me*, see what virtues they *want* ? Can they, by following *me*, be led to every kind and degree of *christian perfection* ? Lastly, has The WILL OF GOD and *the spirit* of The Gospel, been the *beginning and end*, the *reason and motive*, the *rule and measure*, of my liking or disliking, doing or not doing, every thing among *that people* with whom I have lived as *their minister* ? There are a *few* of such questions as the *present state* of Religion in this island calls upon *every minister* of The Gospel to sift and try *himself* by. For as *the order* of the clergy is instituted for no other end, but for the *preserving* of religion and true piety in the world ; so when any age is more than ordinarily *sunk* in vice and impiety, *the whole order* of the clergy, and *every member* of it, have great reason, not only to be deeply *afflicted*, but greatly *affrighted* at it, and to suspect and fear their *own conduct*, since that which is *their particular work*, has had so little *success*. They have great reason to apprehend, that it is some *degeneracy of spirit*, some *common misbehaviour*, some *general negligence*, some *want of example*, some *failure in doctrine*, some *defect in zeal*, and *care* of their particular flocks, that *too much* contributes to *so general* a corruption of manners. This does not suppose, that it is in *the power* of our order to *regulate* the manners of people as we please ; it only supposes, that, of all *human means*, it has the *greatest effect* ; and that when any nation or people are either very *good* or very *bad*, the behaviour of *the clergy* may reasonably be reckoned to have *greatly contributed* to it. Let us all, therefore, of the clergy, who have any *right sense* of the nature of our order, any *true love* for our brethren of it, awaken and stir up *one another* to a faithful diligence in our callings ; not such as may *secure us* from public scandal, and the laws of the land ; but such a faithful diligence as *the nature* of our office, *the spirit* of The Gospel, and *the present decay* of Religion, call for. Let us beseech and intreat one another deeply to consider, the

great need that this poor nation hath, of a *zealous, pious, exemplary, disinterested, and laborious clergy*; to consider the *dreadful judgments of GOD*, that may justly be expected to fall first upon *our own heads*, if this only true relief and remedy is not procured by *all of us*, according to the utmost of our ability. It is now no time for *ease, indulgence, or worldly repose*; all is to be *renounced*, all is to be *sacrificed*; and we must in the *spirit of martyrdom* awaken the world into a *faith and love of The Gospel*. Now is the time, that we must *give up all our worldly regards, forsake all that we have, hate father and mother, wife and children, and brothers and sisters, yea, and our own lives also*, or we cannot be *faithful ministers of JESUS CHRIST*. The *same spirit* which first *planted The Gospel*, is now required to *recover and restore it amongst us*. We must break off our chains of *worldly prudence*, and come forth in the *spirit and power of The Gospel*; so *live, and speak, and act*, whether in the pulpit or out of it, that *all who see and hear us may be forced to confess, that GOD is in us of a truth, and that His HOLY SPIRIT hath sent us*. A *ministry* that hath not *this power*, that hath not *full proof*, both to themselves and others, that The HOLY SPIRIT is thus *with them*, opening The Kingdom of GOD in *their own souls*, and enabling them to preach it to others with *spirit and power*, are to answer to GOD for *their want of it*.

[What is inserted from p. 308 l. 29, to p. 310. l. 33, of this letter, is to be read here.]

Several of the clergy, whose lot is fallen in this *corrupt age*, may be supposed to have *taken upon them the sacred office*, and to have *lived in it*, not enough according to the *nature and spirit of it*, merely through the *degeneracy of the times*, and from a consideration that they are *well enough*, according to the *measure of Religion that now passes in the world*: and perhaps there are *few, if any*, of the order, however *eminent for good works*, whose virtues have not received *some abatement from the same cause*. This, therefore, may be added as another reason, why all the clergy of this land should *search into their lives and conduct with the utmost severity*, and bring every thing to the *test of the letter and spirit of The Gospel*. The Christian Religion has not had its *proper effect*, nor obtained its *intended end*, till it has so set up The Kingdom of GOD amongst us, that *His WILL is done on earth, as it is done in heaven*. This is the *perfection* that every Christian, when advancing forward

in

in the several degrees of holiness and purification, is to *tend to*, and *aspire after*. And if they who are to be taught, are to be *thus separated* from an earthly nature, *thus emptied* of all worldly passions, *thus dead* to the workings of self-will and self-love, that The SPIRIT OF GOD may be *all in all* in them; *what manner of men* ought they to be, who are to *teach, promote, advance, and lead the way to*, this purity and perfection? At what a *distance* ought he to be from every appearance of *pride*, that is to draw others to love and practise the *profound humility* of The BLESSED JESUS? How ought he to resist his *appetites*, to humble his *body*, and be steady in all kinds of *self-denial*, who would convince his flock, that *they who sow to the flesh, shall of the flesh reap destruction*? How *heavenly-minded*, how *devoted to GOD*, how *attentive to the one thing needful*, how *unspotted* from the world, ought he to be, who is to *persuade* others, that they cannot possibly *serve GOD and mammon*? How *empty* ought he to be of all *selfish cunning*, all *worldly policy*, all arts and methods of *ambition*, who is to *fix it deep* in the hearts of his hearers, that *unless they become as little children, they cannot see, nor enter into The Kingdom of GOD*? What *open hands*, and *open heart*, ought he to have, what an *extent* of charity ought to be visible in him, who is to *bring* his flock to this faith, that *it is more blessed to give than to receive*? How remarkably undeniably *plain, open, sincere, undesigning, and faithful*, should he be, who is to *recommmend, plant, and establish* sincerity, plainness, simplicity, truth, and innocence, amongst his flock? There is such a *necessary fitness* in these things, that the force and power of Religion must be *much prevented*, when its precepts are recommended to the world, by such as *excuse themselves* from the plain and open practice of them.

The office of the ministry is of the highest nature; it is a *trust* which no language can sufficiently express; and the *unfaithful discharge* of it is, of all conditions in life, the *most dreadful*. To be charged with the death and blood of souls, by that GOD who laid down His Life to *redeem them*, is a condemnation that will carry more of *guilt and punishment* in it than any other. Would you know the *office* of a Christian Pastor, you must look at the *office* of CHRIST; would you know *what manner of spirit* he ought to be of, you must look at the *spirit* of CHRIST. For the work of the *ministry*, is only the work of CHRIST committed to *other hands*, who are to supply his absence, to be here

in his stead, to be doing *the same things*, and with *the same spirit* that He did, till the end of the world. Nothing is so highly *honourable* as to bear a part in the priesthood of CHRIST, and be employed in the work of the ministry; but then it should be *well considered*, that it is *only* honourable in *the same sense* as it may be said, that nothing is more honourable than *to suffer as a martyr*: it is an honour that is *as different* from all worldly figure and distinction, as The Glory of CHRIST *upon the cross* is different from *the triumph* of an earthly prince. When, therefore, we think of the *honour and dignity* of the pastoral function, we should be careful to *remember*, that it is only the honour of *dying a martyr*, the honour of *humbling, abasing, and sacrificing ourselves* with CHRIST, and continuing the exercise of his *suffering priesthood* for the salvation of the world. The holy function is often considered only as *an authoritative commission* to minister in holy things: but it is *much more* than this; it is a call and command to act with The SPIRIT OF CHRIST, to represent *his purity*, to continue *his holiness*, to bear a part of *his sacrifice*, and to devote themselves for *the good of others* as He did. A priest that has *only* his ordination to distinguish him, wants *as much* to make him a *true priest*, as Judas wanted to make him a *true apostle*. For tho' *holiness* gives no man a *commission* to exercise the pastoral office, yet all who are *called* to it, are as much ordained and appointed to a *peculiar holiness* of life, as to the *administration* of the sacraments; and when they *cease to be* as *light and salt* to the rest of the world, they *sin against* the pastoral office in as high a degree, as they that *enter upon* it without any authority. THE SALVATION OF MANKIND is still *the same* glorious, great, and necessary work, that it was in *the days* of The Apostles; is still to be carried on by *the same means*; and is now in the hands of the clergy, as it was then in theirs. If it was *their happiness and glory*, to be *faithful* to Him that called them, to *forget* the little interests of flesh and blood, and have *nothing at heart* but the advancement of GOD's Kingdom, we shall *fail* both of happiness and glory, if we seek them *any other way*. If an Apostle considering *the weight* of reconciling souls unto GOD, is forced to cry out, *Who is sufficient for these things?* shall we think *any care* but that which is *the greatest*, sufficient to make us stand *uncondemned* before GOD? It is a fatal deception to imagine, that the life of a *minister of GOD*, is ever to be a life of *ease or worldly repose*. For tho' the *tem-*  
*poral*



*poral sword* be not always drawn against them, nor they forced to flee from one city to another, yet *the world, the flesh, and the devil*, have perhaps never so much difficulty to be resisted, as in *temporal prosperity*; nor have the ministers of CHRIST ever more occasion to put on all their armour, than when the world is given up to ease, and peace, and plenty. Swarms of vice steal upon us in these seasons; the spirit and life of religion is in danger of being lost; and the salvation of souls is made more difficult, than in the most perilous times. And how is such a state of temptation to be resisted, such a torrent of vice to be opposed, but by the clergy's shewing themselves visible and notorious examples of all the contrary virtues? When mankind are wallowing in debauchery, wantoning in pleasures, and given up to vanity and luxury in all shapes; it is then the duty of the faithful minister, by his being crucified to the world, to proclaim himself the messenger of a CRUCIFIED SAVIOUR, and to make his own self-denying, mortified, and heavenly life, a plain, open, and constant reproof of all vain indulgences. For to yield to, or fall in with, the softness, vanity, luxury, indulgence, or avarice of the world, is the same infidelity and breach of trust in the sacred office, as to depart from the true faith, and fall in with some abominable heresy.

And here I can't help addressing myself, with great affection, to all my younger brethren of the clergy. According to the course of nature, you are likely to have the care of the church wholly upon your hands in a short time; and, therefore, it is chiefly from you that the restoration of true piety is to be expected in this nation. I beseech you, therefore, for your own sakes, for The Gospel's sake, for the sake of mankind, to devote yourselves wholly to the love and service of GOD. As you are yet but beginners in this great office, you have it in your power to make your lives the greatest happiness, both to yourselves, and the whole nation. You are entered into holy orders in degenerate times, when trade and traffic have seized upon all holy things; and it will be easy for you, without fear, to swim along with the corrupt stream, and to look upon him as an enemy, or an enthusiast, that would save you from being lost in it. But think, my dear brethren, think in time, what remorse you are treasuring up for yourselves, if you live to look back upon a loose, negligent, corrupt, disorderly, worldly, unedifying life, spent among those whose blood will be required at your hands. Think, on the other



hand, how blessedly your employment will *end*, if, by your *voices*, your *lives*, and *labours*, you *put a stop* to the overflowings of iniquity, *restore* the spirit of the *primitive clergy*, and make *all your flock* bless and praise GOD, for having sent you amongst them. Lay this down as an infallible principle, that an *intire absolute renunciation* of all worldly interest, is *the only possible foundation* of that exalted virtue which your station *requires*. Without this, all attempts after an *exemplary piety* are in vain. If you want any thing from the world by way of *figure* and *exaltation*, you shut the power of your REDEEMER out of *your own souls*; and, instead of converting, you corrupt *the hearts* of those that are about you. Detest, therefore, with *the utmost abhorrence*, all desires of making your fortunes, either by *preferments* or *rich marriages*; and let it be your *only ambition* to stand at the top of every virtue, as *visible guides and patterns* to all that aspire after *the perfection* of holiness. Consider yourselves merely as *the messengers* of GOD, that are solely sent into the world on *His errand*; and think it *happiness enough*, that you are called to *the same business*, for which The SON OF GOD was born into the world. I don't call you from a *sober use* of human learning; but I would fain persuade you, to think nothing *worthy of your notice* in *books* and *study*, but that which directly applies to *the amendment of the heart*; which makes you more *holy*, more *heavenly*, more *divine*, than you would be *without it*. You want nothing, but to have *the corruption* of your natural birth *removed*; to have the Nature, Life, and Spirit of JESUS CHRIST *derived into you*; as this is ALL that you *want*, so let this be ALL that you *seek* from *books*, *study*, or *men*. This is the *only certain way* to become *eminent divines*, instructed to *The Kingdom of Heaven*. And above all, let me tell you, that the book of all books is *your own heart*, in which are written and engraven *the deepest lessons* of Divine Instruction; learn, therefore, to be deeply attentive to The PRESENCE OF GOD in *your hearts*, Who is always *speaking to*, always *instructing*, always *illuminating* that heart that is *attentive* to Him. Here you will meet the Divine Light in its *proper place*; in *THAT depth* of your souls, where *the birth* of The SON OF GOD, and *the proceeding* of The HOLY GHOST, are always ready to spring up in you. And be assured of this, that so much as you have of *inward attention* to GOD in your hearts, of *inward love* and *adherence* to His HOLY LIGHT AND SPIRIT

SPIRIT within you ; so much as you have of *real unaffected humility and meekness* ; so much as you are *dead to your own will and self-love* ; so much as you have of *purity of heart* ; so much, and *no more*, nor *any further*, do you see and know The TRUTHS OF GOD. These virtues are the only eyes, and ears, and senses, and heart, by which you will know and understand every thing in Scripture, in that manner, and in that degree, in which GOD would have it understood, both for *your own good*, and the good of *other people*. It was owing to this *purity of heart*, and attendance upon GOD, that an *ancient widow*, named Anna, knew Him to be the true *Messiah*, whom the rulers, chief priests, and doctors of the law, condemned as an *impostor*. Had they, instead of their adherence to *critical knowledge*, and *rabbinical learning*, been devoted to GOD in such *purity of heart* as she was, they had known as much of The Kingdom of GOD as she did. Place, therefore, all your *hope and confidence*, all your *learned help and skill*, in the ardent love and practice of these virtues ; and then, and then only, you will be able ministers, holy priests, and messengers of GOD ; your cleansed hearts, like so many *purified mirrors*, will be always penetrated, always illuminated, by the rays of Divine Light ; and you will no more need the critics, to tell you what GOD speaks to you in the scriptures, than to tell you what GOD speaks to you in your own hearts. There are, indeed, in the Scriptures, *secrets and mysteries*, only fully to be known in GOD's own time, and not a minute sooner ; but of all men in the world, the critical dealers in words and particles, know the least of them, and make the *vainest attempts* to understand them. But Scripture, considered as a doctrine of *faith, life, and salvation* in JESUS CHRIST, is a *sealed or unsealed*, an *open or shut up book*, to every heart, in the same proportion as it stands turned to the world, or turned to GOD. Nothing understands GOD, but The SPIRIT OF GOD ; nothing brings The SPIRIT OF GOD into any mind, but the *renouncing all for it*, the *turning wholly to it*, and the *depending wholly upon it*. Human learning is by no means to be rejected from Religion ; for it is of the *same good use and service*, and affords the *same assistance* to religion, that the *alphabet, writing, and printing* do. But if it is raised from this kind and degree of assistance, if it is considered as the key to the mysteries of our REDEMPTION IN JESUS CHRIST, instead of opening to us The Kingdom of GOD, it locks us up in our own darknefs. It is a truth confessed

on all hands, that the kingdom of *grace* is *the beginning* of the kingdom of *glory*, and that they differ only *in degree*. Is not this plainly confessing, that *the light* of the kingdom of *grace*, must be *one* and *the same* with that of the kingdom of *glory*? How else can one be *the beginning* of the other? And must not *that*, which is to be our *one only light* in heaven in a *full degree*, be now our *one only light* of all heavenly things in a *lower degree*? Therefore, all that we *see* and *know* of The Kingdom of GOD *now*, must be *by that same light*, by which we shall *see* and *know* The Kingdom of GOD *hereafter*. GOD is an *all-speaking*, *all-working*, *all-illuminating essence*, possessing the depth and bringing forth the life of every creature according to its nature. Our life is out of this Divine Essence, and is itself a *creaturally similitude* of it; and when we *turn from* all impediments, this Divine Essence becomes *as certainly* the true light of our minds *here*, as it will be *hereafter*. This is not *enthusiasm*, but the words of truth and soberness; and it is the *running away from this as enthusiasm*, that has made so many great scholars *as useless* to the church as *tinkling cymbals*, and all Christendom a mere Babel of *learned confusion*.

A *total renunciation* of the spirit, tempers, and inclinations of *this life*, is the one thing necessary to *consecrate* young divines to their holy office. As sure as The Church of CHRIST is *not* a kingdom of this world; as sure as JESUS CHRIST came to *deliver us* from this evil world; as sure as He requires us to be *born again* from ABOVE, to *hate* even our own life in this world, and to *forsake all* and *follow* Him; so sure is it, that *no one* has The Call of The HOLY SPIRIT to the ministry of The Gospel, nor the *least ground* of hoping to be *led* and *governed* by it in his ministry, till he at least prays, desires, and heartily endeavours, to have *all that disregard* of worldly prosperity, figure, and distinction, which *the maxims* of The Gospel, *the practice* of The Apostles, and The SPIRIT OF JESUS CHRIST, *set before him*. Till this renunciation of the world is made, we cannot enter into the ministry *at its own door*, but, like *thieves* and *robbers*, climb over its walls; and then it will be no wonder, if *we do no more good* to The Church, than thieves do to the house they *break open* and *plunder*. If a young minister wants to act the part, and have the appearance of a *fine gentleman*, to go on in the *common pursuits* of the world, to cover a *secular spirit* with an *ecclesiastick garb*,

*garb, and make his fortunes in The Church ; he must be told, that it is much safer to be a publican and a sinner, than to be a trader in spiritual things ; and that he who, with unsanctified hands, attends at The Altar, is farther from The Kingdom of GOD, than he who has not yet made one step towards it. Covetousness is idolatry ; it is a heathenish antichristian vice, tho' only trafficking in worldly matters : but when it takes possession of The Altar, makes a trade of The Mysteries of Salvation, and turns Godliness into gain, it has a blackness of vice and depravity which much exceeds that of the worldly miser. The spirit of an ecclesiastick should be The SPIRIT OF HEAVEN ; knowing nothing of this world, but how to escape its snares and temptations ; burning in THE LOVE OF GOD ; and holding out light and direction to all, that aspire after every perfection of The CHRISTIAN LIFE.*

It is too commonly thought, that when a young student has taken his degree, and shewn some signs of a genius for learning, that he is well prepared to enter into the service of The Church ! But, alas ! all the accomplishments of human learning are but the ornaments of the old man, which leave the soul in its slavery to sin, full of all the disorders and corruptions of the fallen nature, and under the blindness and perverseness of some of its worst passions. If it were not thus, how could the errors of all churches, have the greatest scholars for their champions ? All the learned catholic world is amazed at the prejudice, the blindness, the perverseness, the partiality, the weakness, the sophistry, the unfairness of protestant critics : all the protestant world is in the same degree of wonder, at the same disorders in catholic disputants. Is not this a demonstration of the nature, power, and place of human learning ; and of its great usefulness and benefit to religion ? Does not this enough shew, that it is the offspring of the old man, has his nature and qualities, dwells in him, and is governed by him ? Is not this a demonstration, that the greatest degrees of historical, verbal, critical knowledge, are no real hindrance of spiritual blindness ? Is not this a demonstration, that human learning is as different from Divine Light, as heaven is from earth, the new from the old man ; and that, considered in itself, it leaves us in our first state of slavery to blind and corrupt passions ? Now nothing can deliver a man from this state, but a Spirit born into him from ABOVE, a Light from The SPIRIT OF GOD derived into his soul,  
which



which alone can bring forth a New Man created in CHRIST JESUS. Nothing can *make way* for this New Birth from Above, but a *total renunciation* of and *dying to* all that we are by our *natural birth in this world*: it is only *this separation* from things below, that can make us *part-takers* of The Truth and Light that comes from ABOVE. Take away *all selfishness* from the papist and the protestant, or let them both be *dead* to the workings of this spirit, and then they will be as fully agreed about *Gospel truths*, as they are in the form of *a square* and *a circle*: for nothing *stands in the way* of Divine Truth, or hinders its *full entrance* into us, but this *partiality* or *selfishness*, which adheres to *every one*, who does not make it his first maxim, prayer, and endeavour, to die to and deny himself in all the *tempers* and *inclinations* of our fallen nature. This *self-denial* is the continual doctrine of our LORD; it is by Him made *the beginning* of all conversion to GOD; and he that *cannot*, or *will not*, begin there, can make no beginning of that *life, light, and salvation*, to which he is called in CHRIST JESUS. Therefore, he that *offers himself* for holy orders, *without* this spirit of self denial, is a *miserable intruder* into the mysteries of salvation; he only *hardens* and *fixes himself* in the corruptions of his own nature; and instead of becoming an instrument of *saving others*, his very office makes *his own salvation* more dangerous.

I doubt not, but some will here charge me, with pleading for *poverty in the ministry*, and with enmity to *that maintenance* which they have both from the law and The Gospel. But this is *so far* from being true, that I wish *every good minister*, whom The SPIRIT OF GOD has called to his office, and *governs* in it, had *much more* of this world's goods than is needful for *his own* reasonable subsistence; because it is certain, that *such a one's* money would all be put into *the poor's bag*, and he would as gladly and liberally administer to their *temporal* as to their *spiritual necessities*. I write against nothing but *avarice, selfishness, pride, and ambition*, and the making the provisions of The Church *subservient* to these tempers. A provision arising from The Gospel, is *consecrated* by The Gospel; and is *profaned* by being touched and used by a *worldly spirit*: and he who *turns* this provision of The Gospel into a *support* and *gratification* of worldly passions, *sins against* the nature and law of The Gospel, more than he that *pays his tythes with reluctance*. I can easily believe, there are  
clergy



clergy in this land, who labour in The Gospel, without having a *sufficient subsistence* from it : but if much of this evil was to be charged upon *pluralities, commendams, and such like spiritual trading*, there would be no injustice in it ; and if the *inferiour clergy* had their labours *undervalued* only by the *laity*, they would be in a *much better condition* than they are.

When it is complained by what *shameful qualifications, empty titles, and unworthy pretences*, numbers of persons get loaded and dignified with *variety of preferments* ; it is answered, in *excuse* of this great evil, that “ if preferments  
“ might not be thus *crowded* together, great learning, distinguished *abilities*, and eminent *labours* for the service  
“ of religion, must go *unrewarded*.” As this answer is not *fetched* from The Gospel, or The Primitive Church, so I shall shew, that it is *as little* supported by reason. For if this great learning is truly *Gospel learning*, if this eminent labour is truly *pious labour*, what state of life can *so little* want to be rewarded ? How can imagination itself place a man *more above* the thoughts and desires of worldly advancement ? If such a one is full of *the light and spirit* of The Gospel, if his labours have been *like those* of an Apostle ; must he not, like an Apostle, be *dead to the world* ? Can such a one look upon his labour as a *hardship*, because it has left him *as low*, and *as far from* the pomp of the world, as it *found him* ? Can he repine, because The Gospel has not proved a *good worldly bargain* to him ? If The SPIRIT OF GOD has *begun* and *directed* all his labours, and *animated* all his studies and designs ; can such a one think it *hard*, that he has not by such labours purchased for himself a *share* in the *state* and *pride* of human life ? If, by *A Great Divine*, is only meant a person well skilled in *critical contention*, who can artfully, plausibly, scholastically *defend* a set of notions, amongst which he happened to be *born and bred* ; such a divine, I own, may be *very impatient*, and *much cooled* in his zeal, unless he finds himself *well rewarded* : but if *An Eminent Divine* is to be understood in a sense *suitable to* The Gospel, he is *that particular person*, that must needs have *the greatest contempt and dislike* of every thing, that has but *the appearance* of the pomp and vanity of this world in it. If, therefore, it was urged, that this conjunction of *preferments* and *dignifying rewards*, was necessary to bring *ambitious scholars* into The Church, or to keep them in it, there would be *some sense*, tho’ *no gospel*, in the pretence. But to talk of them,

as necessary to be the rewards of *eminent piety* and *apostolick labour*; is as absurd, as to say, that those, who have truly put on CHRIST, who stand in the highest degree of a *renewed nature*, who best know and feel the blessing of a *mortified heavenly spirit*, have *less reason* to be content with food and raiment, than those who stand in a *lower degree* of The Christian Life: it is saying, that a *bishop*, because having *most* of the spirit and office of an Apostle in him, may well desire *more* of the pride and figure of this world, than the *lower clergy*, who have *less* of the apostolical spirit and perfection in them. To want to stand in some degree of *worldly figure*, is the state of a *babe* in The Christian Life, that hath *hardly tasted* the milk of evangelical nourishment; and, therefore, can no way become those, who are to lead and compel others to the *perfection* and *fulnes* of The *Stature* in CHRIST JESUS.

A *Great Divine*, is but a *cant expression*, unless it signifies a man greatly advanced in The Divine Life; whose own *experience*, and *example*, is a demonstration of the reality of all the graces and virtues of The Gospel. No *Divine* has any more of The Gospel in him, than that which *proves itself* by the spirit, actions, and form of his life; the rest is but *hypocrisy*, not *theology*. If, therefore, *poverty of spirit*, a disregard of *worldly figure*, a total *self-denial*, is any part of The Gospel; An *Eminent Divine*, or one advanced in The SPIRIT AND LIFE OF JESUS, can have no wish with regard to the figure, pride, and pomp, of this life, but to be placed out of every appearance of it. And if the first and highest in *divine knowledge*, are not the foremost in *poverty of spirit*, and the *outward humility* of CHRIST and his Apostles; if *eminent divines* want and desire to have a dignity of *worldly figure*, to have respect by any other means than by the divine virtues and graces of an *evangelical spirit and conversation*, and are not content with all the *contempt* that such a life can expose them to; they may be great scholars, but they are little divines, and must be thought to be much wanting in that which is the chief part of THE MINISTERS OF JESUS CHRIST." Answer to Trapp, and Animadversions on his reply.

One quotation more, and I have done.

There is but one *salvation* for mankind; and that is THE LIFE OF GOD IN THE SOUL. GOD has but one *design* towards mankind; and that is, to generate His Own Life Light and Spirit in them, that ALL may be as so many habitations,

habitations, temples, and images, of THE HOLY TRINITY. This is GOD's *good will* to ALL Heathens, Jews, and Christians. They are ALL equally *The Desire of His Heart* : His Light continually waits for an entrance into ALL of them : His Wisdom crieth ; she putteth forth her voice ; not here, or there, but *every where*, in all the streets of every part of the world.

Now there is but *one possible way* for man to attain *this salvation* or LIFE OF GOD IN THE SOUL. There is not *one* for the Heathen, *another* for the Jew, and *a third* for the Christian. No : GOD is one, *human nature* is one, *salvation* is one, and *the way to it* is one ; and that is, THE DESIRE OF THE SOUL TURNED TO GOD. This desire *does all* : it brings the soul to GOD, and GOD into the soul ; it *unites* with GOD, it *co-operates* with GOD, and is ONE LIFE with GOD. Suppose *this desire* not to be *alive*, not in motion, either in a Jew, or a Christian ; and then ALL the sacrifices, the service, the worship, either of The Law or The Gospel, are but *dead works*, that bring *no life* into the soul, nor beget any union between the soul and GOD. Suppose *this desire* to be *awakened*, and *fixed* upon GOD, though in souls that *never heard* either of The Law or The Gospel, and then The Divine Life or Operation of GOD enters into them, and The NEW BIRTH IN CHRIST is *formed* in those that never heard of His Name : and these are they that *shall come* from the east, and from the west, and *shall sit down* with Abraham, Isaac, and Jacob, in The Kingdom of Heaven.

O GOD, just, and good ! how great is Thy Love and Mercy to mankind, that Heaven is thus *every where open*, and CHRIST thus The COMMON SAVIOUR to All that turn *the desire of their heart* to Thee ! O Divine power of The Bruiser of The Serpent, born in *every son* of man, that stirs and works in *every man*, and gives *every man* a desire and power to find his happiness in GOD ! O HOLY JESUS, Heavenly Light, that *lighteth every man* that cometh into the world ; that redeemeth every man that followeth Thy Light, which is *always within him* ! O HOLY TRINITY, Immenſe Ocean of Divine Love, in which mankind live, and move, and have their being — none are separated from Thee ; none live out of Thy Love ; but All are partakers of Thy Divine life, The operation of THY HOLY SPIRIT, as soon as their heart is turned to Thee ! O plain, and easy, and simple way of *salvation*, wanting no subtilties of art or science,

science, no *borrowed learning*, no *refinements of reason* ; but all done by the simple natural motion of *every heart*, that TRULY LONGS AFTER GOD ! For no sooner is the finite desire of the creature *in motion* towards GOD, but The Infinite Desire of GOD is *united* with it, *co-operates* with it : and in THIS UNITED DESIRE of GOD and the creature, is the *life and salvation of the soul* brought forth. For the soul is *shut out* of GOD, and *imprisoned* in its own dark workings of flesh and blood, merely and solely because it *desires to live* to THE VANITY OF THIS WORLD. This desire is its *darkness*, its *death*, and *separation* from GOD." SPIRIT OF PRAYER.

Upon the whole. Whatever *names* of distinction are assumed by men, whether they *call themselves* Rational Deists, or Popish or Protestant Christians, or Arian, Socinian, or Orthodox Teachers ; there is but ONE DISTINCTION between the worshippers of The TRUE GOD and idolaters, which is solely made by CHRISTIANITY and INFIDELITY. For Christianity is neither more nor less, than The DIVINE NATURE, or The LIFELIGHT, AND LOVE OF GOD, *living and working in the soul of man* ; and Infidelity is neither more nor less, than the heart of man *governed by*, and *contented with*, the workings of his EARTHLY NATURE, SPIRIT, AND LIFE.

I have thus endeavoured to dispel an ungenial mist, that was gathering over the writings and character of A GREAT DIVINE, and A MOST AMIABLE MAN. The attempt, tho' due to his character as a tribute of just reverence for a heaven-born spirit, and to his writings as a testimony of gratitude for their experienced utility ; was yet chiefly made for the sake of those, who not knowing their unspeakable value, might be prevented from ever knowing it by the power of misrepresentation.

Mr. LAW's writings are their own best defence ; they oppose nothing, and, therefore, have no other enemies,



enemies, but the selfishness, impurity, pride, envy, and wrath, of fallen nature ; their sole design is, “ to turn man from his own darkness to The LIGHT “ OF HEAVEN, from the power of Satan to The “ MOST HOLY GOD, Acts xxvi. 18 ;” and above all the writtings of which this nation can boast, they open the true ground and nature of The Christian Religion, and shew why and how it is founded upon A ROCK, against which the gates of hell cannot prevail.\* This is the pearl, from which

\* Of his own writings, Mr. LAW thus speaks : “ As to myself, I seem to have *no other part to act, nor any call to any thing else, in this hurry and struggle of zeal against zeal in such a variety of forms, but fully to assert the true ground, and largely open all the reasons, of that ONE INWARD REGENERATION, which is equally the one thing needful to every sect, and the one thing alone that can make every sect, or method, or outward form, not hurtful to those that adhere to it. For every outward form, however specious or promising, will only help us to be carnally minded, till it is in some degree known to have no other or better nature, than that of the shell which helps us to the kernel. The doctrines I have published, are in their best state, with regard to the reader, as they stand in my books ; and will be less useful to him, when they are drawn into controversy. This may, perhaps, seem, as if I had too great an opinion of what I have done : and I believe, such a free way of speaking sometimes in conversation of my own books, may have been suspected of too much self-esteem. But I can, with truth, assure you, that when I speak of the fullness and clearness of my own writings, I feel no other sentiments of self-sufficiency, than when I speak of the goodness of my own eyes ; nor do I know how to consider the one, more than the other, to be any merit of my own. And, therefore, when any man, great or little, contemns, reproaches, or asperges me, or my books, as void of sense, truth, and light ; I feel no more inward uneasiness, nor think myself any more hurt, than if he had told the world, that my eyes were miserably bad, and I could scarce see to read even with the best spectacles ; and so have no desire controversially to defend the one*”



which I have tried to remove a dark covering: and if the consequent display of its native lustre, is insufficient to engage the notice of those, who are disposed to neglect it only because it has been trampled under foot; there is but little reason to expect, that any further effort will bring them to an impartial examination of it.

one any more than the other, but contentedly leave them both to be *their own proof* of what they are."

Again: " You perhaps may ask, Why I go on writing books myself, if there is but *one true and divine teacher*? I answer, that tho' there is but *one bridegroom* that can furnish the blessing of the marriage feast, yet *his servants are sent out* to invite the guests. This is the *unalterable difference* between CHRIST's *teaching*, and the *teaching* of those who only *publish* the glad tidings of Him. They are not the *bridegroom*; and, therefore, *have not* the bridegroom's *voice*: they are not *The Light*, but are only sent to *bear witness* of it. And as The Baptist said, *He must increase, but I must decrease*; so every *faithful teacher* saith of his doctrine, it must *decrease* and *end*, as soon as it *has led* to The TRUE TEACHER. All that I have written for near thirty years, has been *only* to shew, that we have *no master* but CHRIST; nor can have any *living divine knowledge*, but from His Holy Nature *born and revealed in us*."

Again: " I know not myself, how to write to the *most illuminated person* upon earth, for advice or instruction. And the *more dark and distressed* my state should be, the *more adverse* I should be to *seek counsel* of any creature; not from an opinion of *any sufficiency* in myself, but from a fulness of conviction, that I *run away* from Relief, and *deprive myself* of True Light and Comfort, by *not seeking* to and *depending* upon GOD ALONE for it. All my writings have *no other end*, but to communicate *this conviction* to my readers; and, consequently, to teach them *to have done with me*, as soon as I have convinced them, that GOD, and CHRIST, and The Kingdom of Heaven, are *only to be found* by man, in his own heart; and *only capable* of being found there, by *his own love* of them, *faith* in them, and *absolute dependence upon them*." COLLECTION OF LETTERS, p. 128, 129. P. 97. P. 194, 195.

I write not for fame, nor for controversy : the spirit of controversy, which is born of ignorance and pride, is a dark and deadly enemy to the truth and power of Religion ; and the applauses of men are empty sounds, as well to him who thinks he has not ground to hope for the honour that cometh from GOD alone, as to him who thinks he has. With respect to His Lordship, therefore, I can only say, that if I have misrepresented his meaning in any passage of The Doctrine of Grace, I am sorry for it, and sincerely ask His Lordship's pardon on that account. About any thing else I have not the least concern : for tho' it is difficult to enter into debate, without appearing disrespectful and unkind to the person that is opposed ; yet, I think, I have written only against that in His Lordship, which, whatever share it has in the composition of his books, no more belongs to THE CHURCH OF CHRIST, "The Kingdom of Heaven come amongst men," than the flesh and blood of his earthly body.

His Lordship, however, as well as every other son of Adam, has A Divine Inhabitant, The Renewed Life of that Angelic Man who died in Paradise : and tho' now, perhaps, unperceived amidst clouds of learned dust, the clamours of controversial zeal, and the swarms of motley images that a prolific fancy is ever bringing forth ; yet the common distresses of human life, made subservient to the power of REDEEMING GRACE, will, one day or other, dissolve the charm, and let His Heavenly Voice be heard, and His Heavenly Form be seen. This NEW MAN IN CHRIST JESUS demands, and has, my reverence, my sympathy, and my love : and knowing nothing more desirable for myself, I can wish for nothing better for His Lordship, than that the remainder of his days may

be passed in the devotion and purity of Mr. LAW's life, and closed with the illumination and rapture of the hour of his death.

I am,

Dear Sir,

Your affectionate Friend,

April 2, 1763.

J. P.

F I N I S.

\* \* \* This letter, as it is printed, was finished before the authour had read the letters of Mr. Wesley and Mr. Whitfield, in answer to His Lordship's Doctrine of Grace.

E R R A T A.

Page 259 line 28. after *as*, obliterate the comma.

— 270 — 9. for *scriptues*, read *scriptures*.

— 274 — 5. for *epistles*, read *epistle*.

— 285 — 4. for *Eljab*, read *Elijah*.

— 311 — 13, for *keek*, read *keep*.

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